A Combat betwixt Man and *Death*:

OR

A Discourse against the immoderate apprehension and feare of Death.

Written in French by I. Guillemard of Champdenier in *Poicton.*

And Translated into English by EDW. GRIMESTON Sargeant at *Armes*, attending the Commons House in *Parliament.*

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BIBLIOTHECA BODLEIANA

TO THE RIGHT WORSHIPFVLL Sr. THOMAS RICHARDSON Knight, Sargeant at Law, *and Speaker in the Commons* House of Parliament :

And

To all the Knights, *Citizens, and Burgeſes of* that honourable *Aſſembly.*

Moſt worthily honour'd:

BOund by your many bounties to ſome publike

ſeruice of acknowledgement and gratitude; I could not in al my poore faculties, finde any ſo neere fit for your graue acceptance, as this laſt of my aged labours. Which, though a worke farre from all worth of receit and countenance, of ſo many exempt and exemplarie Iudgements, and learning, for elocution, and ſubſtance; yet for the good ſuggeſtion of the ſubiect and obiect; I preſum'd you would not diſdayne it, euen your owne noble names inſcripti-

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ons. Good Motiues beget good actiues; and the ſpeedie way to proceede deaths victor in the contemplatiue man, is, to practiſe in the Schoole of the Actiue. There is no ſuch ſchoole as yours, to teach the conqueſt of corruption and iniuſtice; which euery man muſt firſt ſubdue, before hee conquer their conquerour. I ſuppoſe therefore, I ſet all mens ſteps in the way to his conqueſt; in ſhewing them your *Olympus* (where all equall and Common-wealth Com-

bats are conſummate) in my therefore bold dedication to you. Beſides, when combats were anciently intended; *Hercules* (the Father and Fautor of combats) was inuok't; and all your vnited vertues, compoſing one *Hercules*; in exploring and extirpating, all the priuie Thefts and violences of inhumane iniuſtice, (whoſe conqueſt is neceſſary Vſher to the Combats and conqueſt of death:) to whom but to your Herculean faculties, could this Combat, with

with ſo ſacred decorum be conſecrated? And your ſtill willing to bee well-employed old Seruant, holding theſe humane readings and writings, no vnfit contentions for his age to ſweate in; hee hopes your moſt honour'd and liberall imputations will allow him; not to carry your club idlely, nor for onely office or faſhion. But be this alluſion held too light for your grauities. My humble endeuour to ſerue you worthily, I am ſure is ſerious enough.

And therefore, (euen for the diuinitie of his President that accepted the Will in his weake seruant for the worke) I thrice humbly implore, your religious imitations; resting

Euer your most dutifull bounden,

ED. GRIMESTON.

The Preamble.

WE reade of a certaine Philosopher called Egesias, who had so great dexteritie to describe the mournefull face of this life, and such grace in setting forth the smyling countenance of death, as all men went ioyfully vnto it; yea, many (rauished with the loue thereof) did hasten their ends. Such Philosophie at this day were very seasonable if euer; these hideous Eclipses in the firmament; these rainie cloudes in the ayre: this contagious poyson dispersed ouer all; that intestine alteration which doth silently murmure within the bowele of Christendome; that thicke cloude of the East which threatens hourely to fall vpon our decayed

ed houſes; are ſo many defiances, which Death ſends to mortall men, to ſummon them to the Combat. All men muſt vndergoe it, of neceſsitie, no man can free himſelfe by flight; there is onely one remedie which offers it ſelfe vnto vs, that ſpeedily and without delay wee make a fay[illegible] Combat againſt death, to ha[illegible] happy preſage of victory: [illegible] ander the Great did, [illegible] performed at pleaſure [illegible] that he ſhould get the v[illegible] rius: for that the ſouldi[illegible] his perſon did vanquiſh [illegible] us. In like ſort let vs trie[illegible] this triall will teach vs [illegible] can doe, or rather what wee [illegible] to the end that after the know[illegible] thereof, we may haue recourſe to him who makes perfect his power in our weakeneſſe; to the Eternall, who alone can reſcue vs out of the pawes of death. Hee will teach vs moreouer, how much many are to be blamed at this day, which liue in the light of the Sunne of Iuſtice, to bee ſo feareſull at the time of death, when as poore

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Pagans were so resolute.

But you will say vnto mee, What doctrine can wee expect from Pagans? by whom mans life is not instructed but ruined, as saith Lactantius; *and who are the Patriarkes of Heretickes, as* Tertullian *doth wit-*

I answere, that if wee had put after the perfect stature of man, this labour were in this we may not vt- all humane Philoso- h which it hath spo- d away as from an , saith S. Augustine. *g since the maximes of d other Philosophers, ed in the schoole of Christ, in that which concernes na- turall things . in which ranke natu- rall death is Humane Philosophie in so much as she hath yeelded herselfe a seruant to diuine truth, hath not beene reiected but imbraced of the first & most cleere sighted fathers; of* Lactantius *I say, who hath writ- ten that Philosophie doth not hurt when as the spirit is seasoned with reli-*

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religion: Of Clemens Alexandrinus, who saith learnedly, That although the Doctrine of our Saviour be of it selfe sufficient, seeing it is the power and wisedome of God; yet by the doctrine of the Grecians, if it bee not more fortified, it is yet vnable to repell the insulting of Sophisters, and to discouer their ambushes: It is the hedge and ramper of the Lords vine. These great spirits, (saith he, in another place) being free from passions, are accustomed to ayme point blanke and hit the marke of trueth: Thus he speakes, and therefore Lipsius did not forbeare to call it the meanes and reconciler of diuine and humane Philosophie. To conclude; that great Diuine Nazianzene, as if hee had vndertaken the ouerthrow of this present obiection, teacheth that this Doctrine should not be basely esteemed, for that it seemeth so to some.

Manud. lib. 2. c. 19.

Orat. fune in Basil.

But wee must hold them sinister and impertinent Iudges, who desire to haue all men like vnto themselues, to the end they might hide themselues with the multitude, and auoide the cen-

censure of ignorance. Finally, wee confesse, that in the mysteries of Christ, he that will follow the opinion of Philosophers, shall stumble continually. But the first death, whereof we treate, is no mysterie of Christ, but a thing as common as life: What Ensigne-bearer then shall we follow in this; Plato, or Aristotle, Epicurus or Seneca? both the one and the other, but our owne aduice aboue all, and aboue our owne aduice the holy Philosophie of the Word of God, Ariadnes clue to guide vs in this labyrinth: Let Seneca undergoe his owne Law: I haue freed my selfe from all, saith hee, I carry no mans bookes. I yeeld much to the iudgment of great personages, so I attribute something to my owne. Epist. 45.

Horace saith, I am not bound to sweare to the words of any master; whereas the gale of my reason shall driue me, there will I cast Anchor; he speakes like a Poet in an extacie. Seneca with a more setled spirit will say, That the election and direction we must take in this point, is from perfect Epist. 76.

ſelf reaſon, by the which we exceede bruite beaſts, and come neere vnto God: he might as well haue named the Euangelicall faith, the true conſummation of reaſon, but he vnderſtood not the name.

But before I conclude, I beſeech you Gentlemen, geade the whole Diſcourſe, and then giue your cenſures; for as one Swallow makes no Summer, but many flying in diuerſe places, and at ſeuerall times; ſo if one reaſon ſhall not ſeeme ſufficient vnto you, many ioyned together will chaſe away the apprehenſion of death. I meane not all apprehenſion, but the exceſſe; for it is the end of this Combat, which tends to no other end but to reduce the extreame feare of death, to a iuſt meane, and to ſweeten the imaginary bitterneſſe: but wholly to pull this feare vp by the roote, is neither poſſible nor profitable, to the end that no man deceiue himſelfe: It is not poſſible, for that man being naturally ſubiect to paſſion, hee cannot diſnobe himſelfe vtterly of all paſſions but with his humanitie; it is the

worke

worke of death: why then should we feare it? seeing that by the benefit thereof we cast away all feare. Neither is it profitable during this life; for, as Architas *saith, Vertue springs from passions, and proceeding from them, dwels with them; euen as the best harmony is composed of a sharpe Superius and a graue base: euen so feare, like to other passions, being reduced to a mediocritie, to the seate of true reason, is conuerted into valour, a vertue most necessary in a man. Moreouer, a wise and vnderstanding man must not cast himselfe rashly into dangers; for hee cannot eclipse himselfe of this life, but to the great preiudice, (not of himselfe) but of the Church or Commonweale.* Stobæi Serm. 1.

Finally, I expect not herein to please all the world: I haue beene long of Solons *minde, that in a matter of importance it is a hard thing to please all men, but I will adde, impossible: On the other side I know that* Momus *the* Cynick *will shoote against this butte the blackest arrows of*

of his enuie and disdayne: yet I entreate you Gentlemen, not to beleeue his saying, vntill that hee hath done better vpon this subiect; otherwise (as you know) he is not to bee admitted in his opposition. There are twelue houres in the day; if this Discourse be forced to hide it selfe at the first, it may be it will haue passage at the last: and admit it should not happen; that which one spake bravely, I will protest freely, It is enough if I haue few readers, enogh if one, & enough if none at all: for in this matter the aduice which Seneca gaue to his friend Serenus, for a point of tranquillitie, pleaseth me, and I will depend thereon. What neede is there (saith hee) to compose bookes, which last whole ages? wilt thou breake thy braine that posteritie may speake of thee? Thou art borne to dye; funerals without pompe are not so full of trouble: wherfore if thou doest compose any thing, let it be in a plaine stile, to imploy thine idle time, and for thine owne vse.

Lib. de tranquil. vit. c. 1.

Euen so I haue ioyfully imployed my

my selfe, (according to my poore facultie) to gather together the points of reason dispersed here and there, against the feare of Death; if it bee for no other then my selfe, yet my labour shall not be in vaine; and having done what I could, I shall bee acquited.

But I had almost forgot to defend my selfe from the inuective of some seuere Areopagite, to whom produced the strongest obiections of the most profane against the immortalitie of the soule: These are (hee will say) stinking irruptions of pestilent excrements, which should be buried in the bottomlesse pit of hell, and not infect the pure ayre of our Horizon: To this crimination I oppose foure reasons for my iustification; the one is, that the ayre of our Horizon is not pure, but much infected with such contagion, hee that doth not feele it nor heare it: is a lepar and deafe. There is one hath written aboue 20. yeeres since, that impiety which before did but whisper in the eare, and mutter betwixt the teeth, presumed

now

now to come into the Pulpit and to poure forth her blasphemies; and doe wee not see and heare in this age, (which is much impaired) that the most prophane are in most favour and authoritie?

In this latter plague at Paris, the chiefe Chirurgians of the Citie assembled in their Colledge, where they published by writing all the poyson of this malignant disease, and haue according to their Arte, propounded counterpoysons to quench it; who will blame them? nay, who will not thanke them? The plague of the soules, the damned doctrine of her death, is propounded and refuted by solide reasons, who will repine at it? The second is taken from the thing it selfe, which is, the immortalitie of the soule. Truth will not be flattered nor disguised, shee contents her selfe with her owne constancie, and her naturall Ornaments; shee is like the Palme tree which the more it is prest downe, the higher it growes: It is like gold, the more it is tried the brighter it shines.

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Hee that doubts of his cause likes not many questions; we doubt not of the immortality of the soule; the more she strikes against the stone of contention, the more the fire of her immortall extraction will appeare. The third reason comes from them that contradict the truetb; if you suffer them alwayes to braue it, in the end they will proclaime a triumph. It is not the part of a braue soldier, but of a coward, to suffer his enemy to keepe the field; he must chase him away, and vanquish him if it bee possible. Answere the foole according to his folly, saith the wise man, to the end, hee esteeme not himselfe wise.

Finally, the order of my disputation hath held me vnto it, the equall Law of duels binds mee to withstand all the attempts which my aduersarie shall deuise to make against me; I entertayne him in the chiefe charge of the feare of death: I am bound to doe it in the accessory of the immortality of the soule, least I should be held a Preuaricatour, a

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turnecoate and a perfidious dissembler of the cause: But it may be some censor will reply, You plant distrustfull thornes in the hearts of the simple, which heretofore did flie ioyfully vpon the wings of the immortality of their soules.

I answere, That to pull vp the thornes which Satan and his adherents haue planted, to resolue difficulties propounded by Sophisticall reasons, is not to plant. Moreouer, simple soules wh ch haue bin taught in the Lords Schoole, the honour which they owe vnto him, will not suffer themselues to bee dazeled nor deceiued with the illusion of carnall reasons.

Thirdly, humane fragilitie is such, that those which now saile happily in the sea of this world by the fauourable winde of diuine grace, may to morrow strike against the rockes of incredulitie, haue a contrary winde, and suffer shipwracke, and so haue neede of the answeres here set downe. To conclude, counterpoysons are not for the sound, but for

the

the ſicke and infected: theſe confutations are not for them which bee cleane in heart and ſonnd in ſpirit, but for ſuch as irreligion and preſumption of humane wiſedome haue bewitched.

O thou the Creator of all things, the Authour of our life, the Inſpirer of our ſoules, the Father, Sonne and holy Ghoſt, one true and onely God; I humbly beſeech thee, illuminate the eyes of my vnderſtanding, that I may plainely ſee the happy iſſue of fearefull death; that it will pleaſe thee ſo to purifie the thoughts of my ſoule, that ſhee may fully apprehend the true cauſes of her immortality: that it will pleaſe thee ſo to fauour my penne, that it may write worthily vpon ſo worthy a ſubiect; that the worke finiſhed, thou mayeſt be glorified, the Reader edified, and my ſelfe fortified.

Amen.

The Combate betwixt Man and Death.

The first Argument taken from the Instrumentall cause of eternall life.

The only meanes to attaine to the perfection of that good which the world so much desireth should not giue any amazement to the world.

Death is the only meanes.

Therefore Death should not giue any amazement to the world.

THE first proposition of this Argument doth plainely iustifie

it selfe; for without exception all men desire the happinesse of life, the perfection of Soueraigne good, which is the beatitude of the holy Spirit, called eternall life: I except not ill doers, for they erre in doing ill, and either beleeue that it is good, or the way which tends vnto it. But there is but one way to attaine vnto this good, which is death. Now then to abhorre this death more then horror it selfe, greedily to desire that good which only death can giue vs; to desire health and reiect the potion whereby we may recouer it; to affect the pleasures which (they say) are in those fortunate Ilands, but without any figure in that heauenly Paradice; to refuse

to

to enter into that ſhippe which alone can bring vs thither, were to mocke at himſelfe. Let vs proceed and come to the prooſe of the 2. propoſition, for thereon is grownded the force of our Syllogiſme: That Death is the onely meanes to attaine vnto the perfection of life, is manifeſt, in that the perfection of euery thing is the enioying of the ends; all the lines of our deſſignes, all the proiects of our enterpriſes, all our ſweating and toyle tend, and aime at the end.

Who knowes not that death is the firſt end of life? feeles not but that life in her greateſt vigour driues him directly thither? all men may ſee that life is vnited inſepa-

rably vnto death by the continuance of the same succession of times, cõsider this time, whereof the enioying is the life. There are three parts, that which is past, the present, and the future: the preſet is the bond of that which is past, and of the future: and as this article of the present time runnes as violently towards the future, as the *Primum Mobile* turnes in the heauẽ, so doth our life run violently towards her end. This life is a very way, as soone as thou doeſt enter into it, and makeſt but one ſtep, it is the firſt pace towards the end of the way, towards the end of life, which is death: for the going out of the cradle is the beginning of the entry to the graue, whether thou

thou wilt or wilt not, whether thou thinkeſt of it or not; yet it is true, yea as certaine as in an howre-glaſſe, where the firſt graine of ſand which runnes is a guide vnto the laſt to the end of the howre: Euery day we paſſe carries away ſome part of our life, yea as we grow, life decreaſeth; this very day which we now enioy is deuided betwixt Death and vs: for the firſt howres of the morning being paſt to the preſent (in their flowing) are dead to vs: wherefore *Seneca* had often this ſentence very fitly in his mouth. 2. Sam. cha. 14.

Death hath degrees, yet that is
not the firſt,
Which diuides vs in twaine, but
of the death is the laſt.

And it is the very reaſon

2. Sam. 2. 14.

why that wise *Tekohite* sayd vnto *Dauid* in the present time: For certaine we die, and slide away as the waters which returne no more. So many degrees as there are in life, so many deaths, so many beginnings of another life: Let vs examine them, and take speciall note of the first death, to iudge of the latter; for herein as in all the other workes of wise Nature, the end is answerable to the beginning.

The first degree of mans life is, when being fashioned and framed, hee liues in the wombe of his mother; this is a vegetatiue life, a life proper to plants only, wherein hee may receiue nourishment & grow; in this life he continues commonly but nine moneths,

moneths, at the end of which time hee dies, but a happy death whereby he gaines the vse of the goodly fences of nature, that is to say, of sight, hearing, smelling, tasting, and touching: behold then the first death when as the Infant by the force of nature is driuen out of that fleshie prison, comming from which place he striues and stretcheth out himselfe; hee is angry with nature, and cries incessantly, but he is ill aduised, it is his good, and the beginning of his perfection. Now followeth the infantiue life, not differing from that of beasts, which extends vnto seuen yeares compleate: of this life child-hood is the death, which begins at eight yeares, and retaines nothing

of the Infancy. As for the exterior of man, which is the body, not the flesh, nor bones, not the foure principall humors, if that bee true which the Phisitions hold for a Maxime, that our bodies change all their substance euery seuen yeares. And in truth how could our sliding nature so long subsist? if it were not maintained by drinke and meate, the which by a certaine vertue infused into all the members of the body, digested, purged, and applied, doth transubstantiat it selfe into our very bodies proportionably as the substance decayes: as appeares by the words in the booke of Wisedome, cap. 5. Being borne wee suddenly desist from that being wherein wee were

were borne. It is no more the first body which wee brought into the world, that is dead; wee haue an other in our child-hood the third degree of life, which extends vnto 18. yeares, at the end whereof his death encounters him; in the which beginnes the 4. degree of life, which goes vnto 22. and then dies: but from this death riseth youth, the 5. degree which florisheth vnto 30. yeares, & then his flower falls and his youth is loſt; but a rich loſſe, seeing thereby man-hood the perfect age is gotten, which being strong and vigorous climbes vnto 50. yeares, and this is the 6. degree of life. Then comes age the 7. degree of life, and the death of man-hood, at what time

the ſpirit is fortified, and growes more ripe in good Counſell, and wiſer in his actions; this life aſcends vnto the decrepit age as they call it, which begins at 70. yeares, where reſts the death of age, and ſo runnes on vnto the graue all the remainder of his life: and this is the 8. degree of life. In the end ſucceeds in his turne the laſt, principall, and moſt to be deſired death; I ſay the principall, for that it makes an end of all the other deathes that went before, and feares no more the miſeries of life: I ſay to be deſired; for ſhe alone doth crowne the actions of mortal life with glorious immortality; it is the hand which ſets vpon our heads the flouriſhing Diadem of eter-

eternall life.

It is the laſt ſtaffe of the ladder manifeſted vnto *Iacob* by viſion, ordained by God, to the end wee may thereby aſcend vp into heauen: It is that dun horſe, that is to ſay, pale and mourneſull to our opinions, but yet wee muſt backe him to runne the carreere of death, to paſſe vnto that moſt happy aboad. Poore man thou trembleſt at the ſhadow of death, thou doeſt crie and howle when ſhe layes hold on thee, euen ſo thou diddeſt when thy mothers ſtrength caſt thee out of her wombe: if then thou haddeſt had thy iudgement neate as now thou haſt, thou wouldeſt haue held thy ſelfe happy to haue left a moſt filthy priſon within the circuite Apoc. 6. 8.

cuite of that round Citty: In like ſort if now, thou hadſt thy vnderſtanding and Spirit tranſformed and renewed (as the Apoſtle ſpeakes) thou ſhouldeſt ſee plainely that what doth terrifie thee, is that, which ſhould aſſure thee.

Rom.12.2.

But yet if God hath not imparted vnto thee the light of his grace, take aduice of humane reaſon, call *Seneca* vnto thee, who had but the eyes of a man, and conſider what he ſayth; thou ſhalt find that in it are no ambuſhes nor conſtraint, it is onely pure and ſimple nature, which ſpeakes by reaſon; it is an vndoubted *Maxime*, that nature alwayes tends and attaines for the moſt part to the perfection of her worke.

Epiſt.24. & 103.

Man

Man is her Master peece, all other Creatures are made for him, the perfection of man is his perpetuity in a most happy life, nature leads man by degrees to this perfection. We see she failes not in the second degree, seeing that the Infant borne is much more perfect then that which is newly ingendred in the wombe: it failes no more in the third, nor cõsequently to the eighth, as I haue shewed.

Let vs conclude thereby, that it is impossible she should faile in the principall, which is the ninth degree of life, which shee must perfectly finish: wee must iudge of the end of the worke by the beginning and progresse. Finally, if the study of Philosophy bee a kinde of death, as

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Philosophers hold, for that man is sequestred from the company of men, and the vanities of the world, to haue his spirit free and at liberty in his braue meditations: and if in this estate man is more accomplished, and more perfectly happy, without comparison, then they that trouble themselues continually with the affaires of this actiue life; Oh what shall it bee when as the soule purged from the infection of the senses, freed from all commerce with the body, shall be wholly in it selfe ennobled with a supernaturall grace, illuminated with a celestiall flame, & inspired with an vnspeakeable ioy: how beautifull, happy, and ioyfull shall shee be? To this death then let vs di-

rect our vowes, and our eies: let vs take acquaintance and be familiar with her; shee is our friend, since that Iesus Christ did vanquish and subdue her for our sakes; shee is prepared for vs as a way, into which wee must of necessity enter, to goe into our Countrey which is heauen: It is the onely meanes ordained of God, to go vnto that most blessed Mansion. Let vs then streteh out our armes couragiously, and with a smiling countenance (when we shall see her turned towards vs, making signe that shee will imbrace vs) let vs receiue her; for shee is a necessary gift to our corrupted nature, which wee must not reiect, but imbrace; as Saint *Chrysostome* saith. In 1o. Mat.

The

The first Obiection.

Euery end of a worke is not the finall cause, therefore it follows not that death is the finall cause of life, although it be the extreame end.

Arist. l. 2. Phys. c. 2.

THere are three cõditions necessary to a finall cause, the one is, that it be the last point of the operation; the other is, that the worke bee finished for the loue thereof: if the first bee found in death, the second (which is the principal) fails, seeing that the actions of life tend not vnto death, as to their deare and best beloued. Answer. I said not that death was the finall cause of life, but the way; yea, the onely way

way which leades vs vnto it; and that for the loue of that great and soueraigne good, which is ioyning to the gate of death, we should desire it, and not bee amazed at it, after the example of S. *Paule*, who writing to the *Philippians*, desired to be dissolued, and to be with Christ, the which was farre better for him, that he might bee crowned with a crowne of Iustice, and enioy that vnspeakeable good, as hee saith else-where. But some Infidels will say, I demand proofes hereof fauorable to my reason. I answer, that hee hath put the flame of reason into thy vnderstanding, who doth illuminate euery man which commeth into the world, hath presented his grace vnto thee in the Gos-

C.1.v.23.

2.Tim.4.

Gospell to beleeue, and there is nothing but the barre of thy sinnes that doth hinder thee: neither is this Gospell concealed from any, but such as haue the eyes of their vnderstanding blinded by the Prince of this world. But if thy reason, beeing blinded, cannot apprehend the soueraigne Good which is in death: yet shall you plainly see a meere priuation from all miseries; an absolute rest and a tranquility which cannot be interrupted; and therfore if there were no other but this reason, death should cause no amazement, but rather giue contentment, considering the estate of this life.

The

The second Obiection.

All demoliſhings carry deformity and cauſe horror.
Death is a demoliſhing of man; therefore death cauſeth horror.

PAllaces, Temples, and other buildings, yeeld a pittifull ſpectacle when we ſee them ruined: and what ſhall man doe, who exceedes in excellency all buildings; yea, the earth, the heauen, and all that we behold? what can hee doe, lying vpon the earth in death, but perplexe our mindes?

To this I anſwer by diſtinction to the ſimilitude, and then I flatly deny the application. I ſay therefore to the firſt

first propoſition, that there are two ſorts of demoliſhings, the one is neceſſary, and wiſely vndertaken for a better ſtructure; the other is preiudiciall and vndiſcreetly done, by reuenge for a totall ruine; I confeſſe that this in its deformity, ſhould giue cauſe of horror, but I cannot confeſſe that the like is in death, in the demolition of man, but onely the firſt: for as a wiſe maſter of a familie, when hee ſees that his houſe threatneth ruine, that it ſinks in many places, and the walls open, commands it to be pulled downe, that with the ruines and materials hee may raiſe another to cõtinue many yeares: euen ſo nature, a moſt expert Architectrice, ſeeing man ladē with woūds,

deiected

decked with misery and melancholy, consumed with age, and grown crooked with the goute, & catarres, sowes him corruptible in the grave, that after many changes, she may raise him incorruptible by the powerfull voice of Christ. 1. Cor. 15. 42. Ioh. 5. 25.

If the earthly habitation of this mansion bee destroyed, saith the Apostle S. *Paule*, we haue a dwelling with God, that is to say, an eternal house in heauen, which is not made with hands: and therefore we sigh and desire so much to be cloathed with our mansion which is in heauen, and this is for our soule, expecting the Resurrection of her body: And this body, sayth the same Apostle, being sown in dishonour, shall rise againe in glory, sowne in weakenesse 2. Cor. 5. 1. Cor. 15. 43. 44. 45.

shall

ſhall riſe in ſtrength; and ſowne a ſenſuall body, ſhall riſe a ſpirituall body. What thē can man produce againſt this, but onely ſome murmuring of his Incredulity, that it exceedes the bounds of reaſon, without the which hee will not aſſure himſelfe of any thing? I anſwer, that the full perſwaſion of that which is written in the holy word, is well grounded vpon faith, a particular gift of heauen to all true Chriſtians, touching the returning of our bodies: as for the reaſonable coniecture of our future life after death, I deny that this hath beene altogether vnknowne to men guided onely by the inſtinct of nature, and I will proue my aſſertion ſufficiently in the 39. Argument, if

God

God so please.

To this first consolation, we will adde a second, that is, nature finding the declining and wasting of the substance of man, came by a sacred mariage to stay some portion in the matrix of his deare moity, and to fashion and bring forth many other reasonable creatures, at diuers times, creatures which haue the same flesh and bones of father and mother. And if it be true, that a good friend is a second selfe, what shal a good sonne bee, but himselfe without any addition? whereby is plainly manifested, what *Macrobius* saith, that the body receiues three aduantages of the reasonable soule, that is to say, he liues, he liues well, and in succession of time, he re- *Lib. 7. of his Saturnales.*

remaines immortall: *Eccle-*
siasticus goeth farther, saying
That if the father of a childe
dyes, it is all one as if hee
were not dead; for hee hath
left his like behind him, hee
hath seene him, and hath
ioyed, hauing left one who
shall take reuenge of his ene-
mies, and requite his friends.

And this was it which mo-
ued that great Law-giuer
Plato, to make a law, that e-
uery man at a competent
age should marrie a wife; else
he should be called before the
Iudge, condemned in a fine
and declared infamous; for
that (as he afterwards sayth)
euery man should consider in
himself, that there is a certen
power & efficacie of nature,
which makes men to purchase
an Immortalitie: he would

Lib. 4. c. 30. de Legib.

inferre

inferre, that whosoeuer leaues children doth reuiue in some sort in them. It is an order of nature which we must inuiolablie obserue, ingendring we perish of the one side, but we begin again of the other. If our parents by their fading and dying substance had not giuen vs life, we could not haue entred into it of our selues; what wrong is it if nature doth that of vs for our children, which she hath done of our Parents for vs? Moreouer death (which is a priuation of life) is a beginning of life in nature, remaining in the first matter, by the which she disposeth her selfe to a new forme, not to continue still as this deformed spectacle. Thirdly, what great deformitie see you in

death, which is not in him that sleeps? Fourthly, that deformitie which may be, is not seene by him whom it concernes, it is to the surviuors that it should be hideous: but most commonly they find it pleasing, reaping by that meanes large successions, elboe roome, freedome from comptroll: and if it were otherwise, the world would not be able to containe vs. And thus much for the first part of the obiection; As for the 2. which resembleth the demolishing of building to death, this similitude hath no proportion, yea it is contrary to the state of the question; for what makes a ruined building deformed? It is the disorder we see in it, it is but a heape of stones and timber,

timber; the ſtones are not layd in order one vpon another, neither is the timber raiſed as it ought to be: It is then the forme that wants when as the materialls remaine: but in man, or rather a dead carcaſe, the ſoule which is the forme receiues no blemiſh, ſhe is freed from the ſurpriſes of the graue. Thou doeſt not complaine that the egge-ſhell is broken, when a chicken comes forth: neither is the body of man to be lamented when as the ſoule flies away. But what great difformitie doeſt thou ſee in a dead body? thou ſeeſt little or no difference at all with one that ſleeps; this doth not terrifie thee, why ſhould the other amaze thee? eſpecially if thou

doeſt conſider that the body which is dead, is truely aſleepe, the which is a ſubiect of another diſcourſe, as we ſhall ſee if God pleaſe. But all things haue their period, the ladder his laſt ſtaffe, and life her laſt degree. Thou didſt aſcend ioyfully, ſo muſt come downe againe with the like content, if in the laſt ſteppe or in the midſt thou beeſt not carried away accidentially by ſome violent death; but to returne to the place where thou haſt beene taken, thy nature doth exhort thee, yea it forceth thee, If too vniuſt, thou doeſt not willingly giue thy conſent: looke into the degrees of life, and this contemplation will giue thee cõſolation againſt death: when thou wert borne

into

into the world, there was found in thee an appetite to some substance or meat without thy selfe, the which having beene supplied thee, and sent by the mouth into the stomacke, was conuerted into a concocted iuyce, and then transformed into bloud by the liuer, refined into spirits by the heart, and finally fitted to thy decaying body: thou didst receiue nourishment, force, and loy, these are the first degrees of life: then climing higher thou hast extended the fiue faculties of thy senses, thine eye to see beautiful things, thine eares to heare melodious sounds, thy nose to smell pleasing sents, thy mouth to tast holesome and delightfull sauours, and thy hand to

handle ſmooth and wel poliſhed things; theſe are other degrees of the ſame life: At length the reaſonable ſoule comes to play his part, the vnderſtanding deſires to know whatſoeuer the ſences apprehend: whatſoeuer his eye ſees, his eare heareth, his hands touch; and moreouer what they neither ſee, heare nor touch, reaſon flying to his age giues ſome light, contributes diſcourſes and lends him Counſell; Memorie a faithfull regiſter keepes a Iournall booke of all; and will quickned by the goodly obiect which preſents it ſelfe to the vnderſtanding, giues her conſent and keepes all ioyfull: ſo as by the Imagination which is alwayes ready at the firſt ſommons, that which

which hath once pleased the minde is often repeated; and these are the last and goodliest degrees of life, after which a wise man should prepare himselfe to decline, & if he will not doe it willingly, his owne temper which had raised him, will draw him & force him thereunto maugre his resistance: the naturall heate diminisheth, the Imagination (which consists in a certaine point of heat) growes weake, the radicall moysture consumes, and the memorie is lost; reason doats for that the memorie is not firme enough, nor the Imagination strong: to conclude, the will can no more loue any thing, shee is still wayward and displeased, and the vnderstanding doth nothing

but doate, for that the vigour and vertue of the sences is decayed; they which were wont to make a faithfull report of all things in this world vnto the soule, haue no more any power, the sight growes dimme, the hearing hardned, the smelling verie dull, the mouth without taft, the body without appetite, the hands knotted with the Goute. Finally, it is no more what it was. And how then should these building of the bodie, subsist? seeing the foundations decay daily. This faculti which desired and receaued sustenance is altogether distasted, that fierie vertue which did concoct it, suffers it to goe downe all rawe; finally, that power, which did nourish and giue strength

vnto

vnto the body, is now become vnable, so as the bodie withers, growes crooked and leane, and in the ende dyes. Thou doest imagine (O man) that this last period of thy bodies sayling is very horrible, thou doest beleeue it, but thou art deceiued, seeing it giues a finall end to all other defects which troubled thee & made thee wayward. Alas wouldest thou alwaies line & languish in this pittifull infancie, to which thy many yeares doe reduce thee? remember what thou sometimes desired, seeing these old men twise children, when as thy reason and iudgement (being found and perfect) made thee conceiue what a pittie and miserie it was to liue in that estate: remember

(I said) that thou desiredst not to liue so long, now the effect of thy desire, the ende of thy life offereth it selfe, which thou canst not, nor maist in reason refuse.

The third Obiection.

The Losse of Happines causeth an insupportable griefe. Death is the losse of happinesse. Therefore, &c.

THe rest of the minde is the happinesse of life, to the which man is led of himselfe, if he doth not wretchedly resist it; for his owne reason makes him easely and distinctly to know his soule, his bodie, and those thing which are for his body: she teacheth him that onely his

his ſoule is his, and that his body and thoſe things which concerne it, depend of an other, and therfore ſhould not affect them but ſo far as they are profitable: and not be troubled for any accident that ſhall befall them, as not concerning him, ſeeing it toucheth not the ſoule: ſo as the ſpirituall and bodily infirmities to which the body is ſubiect, as pouertie, reproach and diſdayne of men, which may happen to a man without defert, ſhould be indifferēt vnto him, ſeeing they are out of his power. As for that which is in his power, as to allowe, deſire, pourſue the good and good things which are honeſt and according vnto reaſon; and contrariwiſe to hate and flye the euill, hee

applyes

applyes himselfe thereunto easily, and attaines vnto it without any great difficulty, whereby he reapes a content vnutterable, vnlesse that death comming betweene doth interrupt this happines, and cause an insupportable griefe.

The Answer. It is true that the soueraigne happinesse of mans doth consist in the perfect contentment of all his parts at all seasons and in euery place. And it is also true that the very meanes to attaine vnto it is vertue. But it is likewise true that neither the one nor the other can be obtained in this life, all we can haue is but a shadowe of the one and the other, as far different from the effect as night is from day, for night

is

is the shadow, and the day is the light of the Sun: which is the cause that they which in the midst of a forrest full of dangerous beasts, being surprized by night, desire nothing more than to see day appeare: so they that are in this life should desire nothing but to see the day of the Lord, & the Sun of Iustice to shine vpon them: If they desire it not, they are not true men but brutish, having taken the habit of beasts. But to answer more categorically to these Stoicks, and especially to Epictetus, from whom this obiection is drawne, to say that the bodie and those externall things which happen vnto man, should not bee respected of him, it is the farthest from reason

that

that can be, euen to the vulgar sort, who wholly runne after honour, riches and pleasure: and to say that a man in some great Infirmitie either of bodie or minde feeles no paine, were to make a iest of himselfe. *Aristotle* (called the eye of reason) is not of that opinion; these are his words in his Booke of Manners: It is impossible (saith hee) or verie hard, that any one should do wel without means and preparation. Many things are effected by friends, by wealth, by credit and authoritie; and they that are depriued of these thinges blemish their happinesse, like vnto them that are issued from obscure parents, who neither haue children, nor

Ethi. ad Nicomac. L. 1. c. 8.

nor good children, or that are crooked.

For he is not perfectly happie that is deformed, of a base race, and without issue. This is too much; see what *Antipater* one of the great authors of the Stoicks sayth, who attributs something, although but little, to exterior things.

But what sayth *Seneca*? the wise man writes, that he is happie, yet he can neuer attaine vnto that Soueraigne good, vnlesse the naturall Instruments be propicious. And although the bodie, and the exterior things be not the soule which is the principal seat of happines, yet are they accessories, Instruments and meanes which God hath ordayned and vnited; and therefore

Senec. Epist. 92.

therefore they should taſt of the happineſſe of the ſoule, if there be any, as the fire diſperſeth his heat in the ayer that doth enuiron it. As for the other ground of this imaginarie felicitie that man doth eaſily apply himſelfe to ſeeke that onely which is honeſt and according vnto reaſon: it is a greater Paradoxe then the precedent; for the moſt vertuous man in the world hath a continual combate againſt vice, & is neuer at truce; how then hath he any peace or reſt? The eye of his vnderſtanding is dazeled at the ſhinning of his ſouueraigne good; his wil ſtraies from the true ende, or in ayming miſtakes one for an other: and therefore moſt commonly if hee be not directed

rected and animated from aboue, he followes that which he should fly, and flyes that which he should follow, so as he shall neuer hit the white, nor win the Crowne of Iustice, which is the true felicitie of man. Let vs then conclude with S. *Iohn* That what wee shalbe doth not yet appeare; with S. *Paul*, That our life is hidden in Christ: That it is in safe keeping, and that the ende of this mortall life is the beginning of the immortall. Let vs say in the ende, that all things haue their Periode, that wee are borne to liue. We liue to die, and wee die to liue againe, but without any more turning, for the Circle shalbe returned to his point and the light of the bodie shall suffer

1. Iohn. 3. Coloss. 3.

no

no more eclipse: Come then O gentle death, which doest make an end of the miseries of this world, and beginnest the happinesse of Heauen; which dost free vs from mortall paine, and bringest vs to enioy immortall good, which doest conuert our teares and toyles into ioy & rest, which doest change our fantasticall treasure into that which is certaine, and our temporall into spirituall and eternall. Retire then O you deceitfull vanities, for the charme of your pleasures cannot preuaile with me who am resolued to die; hold your tongue also O vaine deception of Philosophie and humane tradition; for I am taught by the death of my Saulour, & by his resurrection, that my grea-

greatest perfection is, to acknowledge my imperfection, my blindnesse, my death in my sinnes: and that my greatest happynesse in this world is to obteyne remission of my sinnes, and to mortifie my corrupted members, to the end, that a good death may soone bring mee to the hauen of saluation, and eternall life, *Amen.*

The second Argument *taken from the vicious* fruits of the extreame *feare of death.*

That which breedes many inconueniences in the spirit & bodie of man, must bee speedily

dily pulled away.

The extreame feare of death causeth great inconueniences: Therefore that must be speedily pulled away.

SOme one sayed truely, (speaking of the excessiue apprehension of death,) that it is the ordinary obiect which troubleth the vnderstanding of man, makes him to lose his Iudgement, to abandon all duety, and to cast himselfe into a shamefull forgetfulnesse of himselfe. Let vs see how: Hee that feares death vnmeasurably, he must of necessitie feare euery thing that may bring it, that is, all that hee sees, and what he cannot discerne; whereas death lyes in ambush, whereby it happens that

that this man doth easily fall into many errours, as into foolish superstition, thinking by his voluntarie submissions, by muttering of words not vnderstood, by adoring of stocks, and stones, to moue God to pitty him, and to turne away death, which hee imagines vpon the least accident, the flying of a bird, or the croaking of a Crow should take him by the throate. So we reade of *Aristodemus* King of the *Messeniens*, who being in warre against his subiects, the dogs howled like Woolues, and an herbe called Dogstooth grew neere vnto his Altar; the which being interpreted by his Soothsayers to be an ill presage, he conceiued such a feare as hee died. And as this

this disordered motion of feare, makes men credulous to the words of Satan, so doth it make them incredulous to the assured promises of the Eternall; the which prouoking the wrath of God, in the end hee doth execute vpon them his sentence pronounced against the fearefull & incredulous, casting them into the Lake burning with fire and brimstone, which is the second death, *Apocal.* 21. O how fitly then did Saint *Augustine* say, that by too much fearing the temporall death, they did ingulfe themselues in the eternall: a fearefull man not onely makes himselfe a slaue to fantasticall diuinity, but also a bondman to any one that is subiect vnto him: said King

Lewis

Lew. 11. who to assure himself against death shut himselfe vp solitarie at Plessis neere Tours, yet could he not bee confident; the opening of a doore amazed him, he hated all those he suspected, and he suspected all the world: his most confident were dismist and put from his person, and hee remayned alone melancholie, dreaming, froward, and chollericke, nothing pleased him but onely displeasure: he grew iealous of his sonne-in-law, of his owne Sonne and his Daughter; only his Phisitian possest him, controlled him and kept him in awe with his words threatning death; I know well, said hee, (swearing a great oath) that one of these mornings you will send mee away with the

the reſt, but you ſhall not liue eight dayes after; Thus this imperious ſeruant kept his King captiue.

Thus this King loſt his liberty more pretious then his life, for maintaining whereof, good men ſhould alwaies ſtriue. Vnto which *Seneca* had reference when he ſayd, that the vileſt death was to bee preferred before the honeſteſt ſeruitude, for that this liberty cannot ſafely conſiſt but in the contempt of death; as *Agis* King of *Lacedemon* taught him that demanded an aſſured liberty of him: and in truth hee that feares not death, may paſſe freely like a Knight without feare, who ſhall hinder him; ſeeing the extremeſt dangers of death cannot amaze him? Moreo-

Epiſt.71.

uer

uer fearefull persons are the ruine of States and Commonalties; for in the least dãgers, through feare and the threats of great men, they yeeld easily to a mischiefe, and subiect themselues to the fauour of the wicked and the will of the base multitude. Thirdly, a man that trembles so at the apprehension of death, runnes into assured misery, which depriues him of all pleasure of life, makes his face wrincle, and grow pale before his time: Which the Italian Gentleman will verifie; who being imprisoned vpon a certaine accusation, and receiuing newes that without all doubt he should lose his head the next day, the feare of one night did so trouble his braine, and di-

ſtempered his body with ſhaking, as he became all gray and worne. But ô miſerable men, after all your ſhifts and eſcapes, in the end you muſt come and yeeld your ſelues at the Port of Death: So much the more miſerable, (I do not call you miſerable for that you are ſubiect vnto death, but for your extreame feare) that many thinking to free themſelues from death, haue run head-long into it: ſome thinking to eſcape, haue caſt themſelues out at a window and broken their neckes; others flying their purſuing enemies ſwords, haue leapt like fiſhes, (but without fins,) into a deepe riuer, as into an aſſured Sanctuary, where they haue beene drowned. Nay, beſides all this, they which

which thinking ſtill to delay and eſcape that which they feare ſo extreamely, when they ſee themſelues in the bed of death, then doe they vomit out their rage againſt heauen, and exclaime iniuriouſly againſt the true God; and being deſperate they caſt themſelues into the infernall gulph.

Let vs conclude with *Seneca*, That the feare of death will neuer profit any liuing man, but drawing him into many miſeries which are much more to be feared then death it ſelfe, will make him in the end inſupportable and offenſiue to all kind of people, yea to himſelfe: For hauing his noſe groueling to the ground like a hogge, hee will neuer bee able to lift vp

1. de Tranquil. 11.

his eies nor his ſpirit to heauen, where all perfect and aſſured contentment is to bee found. If yeelding to all this, you will aske me the meanes how to bee freed of this fearefull terror, I will tell you that it is to know what Death is, as it is taught in the 13. 14. and 20. Arguments; and not to rely vpon doubtfull and falſe opinions.

An Obiection.

Euery roote bringing forth fruits worthy repentance ſhould be carefully preſerued.
The feare of death bringeth forth fruits worthy of repentance.
Therefore the feare of death ſhould bee carefully preſerued.

What-

WHatſoeuer thou ſayeſt or doeſt, remember thy end, and thou ſhalt neuer ſinne, ſayth the ſon of *Syrach*. Anſw. the continuall meditation of death to him that knowes it rightly, helpes wonderfully vnto vertue. And *Seneca* ſayeth, that man is neuer ſo diuine as when hee doth acknowledge himſelfe to bee mortall. Yea it auailes in Chriſtian duties, but that the feare of death is profitable to any thing, I cannot comprehend.

Eccleſ. 7 *the laſt verſe.*

Epiſt. 121

I will not deny but that many haue bene wonderfully ſtirred vp to piety by the feare of death, as among others, the hiſtorie makes mentiõ of *Peter Vualdo* in the yeare 1178. who in the city of

Lyons sometime, being assembled with many of the chiefe of the Citty to recreate themselues, it so happened that one of them fell downe suddenly dead: *Vualdo* a rich man was more mooued then all the rest, and seized with feare and apprehension, he addicted himselfe more to do penance, and to meditate true piety.

But who doth not see that it is not properly death which causeth this inclination to pietie, but the iudgement of God, which wee discerne through death as through a glasse? that it is the worme of Conscience which doth awaken vs by the contemplation of Death, and stirres vp sinners to iustice & sanctitie? It is the ignorant confusion of

of the second death with the first, which doth so strongly amaze men. Finally, it is a seruile feare and not commendable, yea, condemned of the Pagans themselues, to forbeare to doe euill for feare of punishment. Let vs conclude then, That this first death, which is naturall and common to all men (seeing that her poyson hath beene quenched in the bloud of Christ, as *Tertullian* speaks; seeing that the Crosse of Iesus Christ hath pulled away her sting, triumphed ouer her, and giuen a counter-poyson for the poyson of sinne) it is not euill, but the greatest good that can arriue to mortall men: and to feare to obtayne so great a good is a vice and no vertue, before all

Horace Oderunt peccare mali formidine pœnæ.

vpright Iudges.

The Third Argument *drawne from the* Impossibility

That onely is to bee feared that lyes in the power of man.
Death lyes not in the power of man.
Therefore not to be feared.

VIce onely should bee feared, to be auoyded; but nothing that is without the power of man is vice, as *Epictetus* saith in his Enchiridion. Moreouer, that feare is good that can preuent an imminent danger; but to that which can neither bee remedied nor foreseene, feare serues but to aduance it: Man may preuent and

and auoyd that which hee holds in his owne power and will: as the approbation of vice, the hatred of goodneſſe and of true honour, raſhnes, paſſions, vnlawfull loue, vnreſtrained heauineſſe, exceſſiue ioy, vaine hope, damned deſpaire, &c. But all that which blinde man by his opinion doth affect or feare ſo much, as wealth, pouertie, the honour or diſhonour of the world, life and death, are not tyed to his will, nor ſubiect to his ſcepter; And therefore the Philoſopher will rightly ſay that neither pouertie, nor ſickneſſe, (let vs alſo adde death) nor any thing that flowes not from our owne mallice, are to bee feared: let vs follow the Doctors of wiſedome (ſaith *Helvidius*

Arist. 3. *Ethic.* 6.

Tacit. 4. *Histor.*

uidius in *Tacitus*) which hold honeſt things onely to bee good, and diſhoneſt bad: power, nobilitie, and whatſoeuer is without the ſpirit of man, reputation, riches, friends, health, life and all things that depend of the free will of man, flow neceſſarily & perpetually from the decree of the Eternall: and to ſeeke to hinder their courſe, were to ſtriue to ſtay the motion of the heauen and ſtarres. This prouidence of God diſperſed throughout all the members of this Vniuerſe, hath infuſed into euery mooueable thing, a ſecret & immooueable vertue, as *Boetius* ſaith, by the which ſhee doth powerfully accompliſh all things decreed in its time, and place and order; to

To seeke to breake the least linke of these causes chayned togeather, were as much as to runne headlong against a rocke to ouerturne it. I will that thou knowest the howre & place of thy deceasse, that to auoyd it thou flyest to a place opposite vnto it, that thou watchest the houre; yet shalt thou find thy selfe arriued and guided to the place, at the houre appointed, there to receiue thy death: and that which is admirable, thou thy selfe insensibly wouldest haue it so; and diddest make choice of it. To this force let *Iulius Cæsar* oppose all his Imperiall power, let him scoffe at *Spurinna* & his prediction of the 15. of *March*, the day being come, hee must vnderstand from his South-sayer who was

was no lyer, that the day was not past; he must come to the Capitoll, and there receiue 23. wounds, and fall downe dead at the foote of *Pompeys* statue. Let *Domitian* storme for the approching of fiue of the clocke foretold, yet must he die at the houre, and for the more easier expedition, one comes and tells him that it had strooke sixe; he beleeues it with great ioy: *Parthenius* his groome tells that there is a packet of great importance brought vnto him: he enters willingly into the Chamber, but it was to bee slaine at that very instant which hee feared most.

But if these histories seeme ouer worne with age, who remembers not that memorable act at the last Assembly

bly of the Eſtates at *Blois*, of that Duke who receiued aduertiſement from all parts, both within and without the Realme, that the Eſtates would ſoone end with the ending of his life? euen vpon the Eue, one of his confident friends diſcouered the buſineſſe vnto him; going to dinner he found a note written in his napkin, with theſe words, *They will kill you.* To which he anſwered, *They dare not*; but they failed not. Oh God how difficult is it to finde out thy wayes! Let vs then cõclude that the houre of death appoynted by the immoueable order of God, is inuitable, ſo that (as one ſaith) We ſhal ſooner moue God then death: So the *Pagans*, who erected Altars to all

all their counterfeit Deities, did neuer set vs any to death.

This firme decree of all things gaue occasion to the *Pagans* to figure the three Destinies, whose resolution great *Iupiter* could not alter, no not to draw his *Minion Sarpedon* out of their bonds. Let vs speake more properly; God can doe it, but he wil neuer do it, or very seldome, to shew his infinit power by miracle. Let vs in the end say, That seeing death is ineuitable, it must needs follow, that the feare of it is vnprofitable: On the other side, let vs adde, that mãs life is not to be cut off before the time: & therefore a carefull waywardnesse to prolong it, auailes nothing: the Destinies which haue resolued immutably to

spinne

ſpinne it out till ſuch a time, they will doe it, feare it not: and in the danger of death, will rather ſhew a miracle to preſerue thee, as to the Poet *Simonides*, who ſupping with *Scopas*, in a Towne of *Theſſalie*, word was brought him, that two young men were at the dore to ſpeake with him: the Poet went forth, but found no body at the doore, but hee heard a great noyſe of the chamber which ſunke downe, and ſmothered *Scopas* and al his gueſts in the ruins.

We reade that *Gelon* then a young Infant, but appointed to liue longer, to gouern *Sicile*, was drawne out of the like, but a ſtranger danger: for as hee was at ſchoole in the preſence of his maſter and many of his companions,

nions, behold, a great Woolfe enters into the schoole, comes to *Gelon*, layes hold of his booke, and drawes it by the one end: *Gelon* without amazement holds fast, and rather suffers himselfe to bee drawne forth by the Woolfe then to let goe his hold; and in the meane time the building happened to sinke, and ouerwhelmed both Master and schollers.

Thus God shewes his prouidence, preseruing by his Angels those whom he pleaseth from present and most eminent dangers. So would hee saue *Lot* and his family from the fire of heauen, almost against their will: For it is written, that the Angels tooke them and thrust them out of *Sodome*; yea, it is written,

ten, that the Angell executioner, to shew the force of prouidence, told *Lot*, that he could not doe any thing vntill hee were retired into a towne adioyning, which was afterwards called *Zohar*; into the which he was no sooner entred, but the Eternall powred downe fire and brimstone vpon *Sodome* and *Gomorah*.

We reade of *Titus Vespasian*, that two famous knights had conspired to kill him, whereof he was aduertised; but making no shew thereof, he tooke them by the hands, led them forth to walke, and hauing called for two swords he gaue to eyther of them one, as prouoking them to that which they had resolued but being amazed both of the

the manner and of the Emperours courage. You see (sayth he) that destinie doth iustly hold the principalitie of the world, and that in vaine men practise murthers against it, be it through hope to purchase greatnesse, or for feare to lose it.

Let vs therefore acknowledge, that it is not of vs, but of the word of destinie, which God hath pronounced, that the lengthening, or shortning of our liues depends. The great God is to vs a God of strength to deliuer vs, and the issues of death belong vnto the Eternal: & therefore the Apostle sayd, that Christ is dead and risen againe, that he might haue power ouer the dead, and the liuing: and therfore this vexing

ing care of life, nor that great horror of Death cannot profit vs any thing. Let vs then leaue these things, and finishing our course resolutely & ioyfuly, let vs yeeld al into the hands of our soueraigne Master; neither to tempt him, nor to despaire of him, for both the one and the other are equally hateful vnto him: and if our soule puft vp with the vent of temptation be desquiet within vs: let vs say vnto it with *Dauid*. My soule, returne vnto thy rest, feare nothing. Euery kinde of death of them that are beloued of God is precious in his sight, verie precious sayeth S. *Bernard*, as being the ende of labour, the consummation of the victorie, the port of life, and the entrie to perfect

fect felicitie.

The first Obiection.

If Death did flow from the enchayned order of destinie, we should not see it without order sometimes to goe slowly, sometimes to runne headlong.

But that is vsually seene; Therefore it seemes not to flow from destinie.

The Answer.

THe vnequall Issue of life which we see happen to men, doth not alter, but rather corroborate destinie: it is the immutable decree of the Eternal, he sees who should amend or impaire in this life, he that hath made all for his glory, euen the wicked for the day of calamitie: And therefore he

he soone tooke vp *Enoch* to himself, lest that malice should corrupt his spirit, sayth the text. Contrariwise, if *Constantine* the Great, who was cruel in his youth, had beene cut off, he had not bin a Christian, neither had hee so much extended the kingdome of Christ. There is yet another reason, which is, the deliuerance of good men from the miseries of the world, when death comes: I will gather thee vp with thy fathers, sayd God, to *Iosias* the good King, to the end thy eyes may not see all the miseries which I will bring vpon this place. On the other-side a long life is a great languishing to the wicked: So *Caine* after his parricide committed, was cursed of God, and liuing, so pur- 2. Kin. 22.

Gen.4.13. purſued by the Iudgement of God, as he often cried out that his puniſhment was inſupportable, and therefore hee ſhould wander vpon the face of the earth, and that whoſoeuer ſhould finde him would kill him: but God prouided, ſetting a brand vpon his fore-head, to the end no man ſhould ſlay him. But how comes it that the death of ſome is ſuddaine, as the ſhot of an harquebuze cānot bee more ſuddaine; and ſo long in others which languiſh of ſome long infirmitie? I anſwere, that to ſearch into the Counſells of God, (which is properly the deſtiny wherof we ſpeake) is more infinite then to ſeeke the bottome of a gulph. That great Apoſtle rapt vp to the third heauen

heauen, finds nothing but depths, incomprehenſible Iudgements, and wayes impoſſible to be found out. *Rom.* 11. Moreouer I do not ſee (to ſpeake truely) that death is more ſuddaine to one then to an other: is it to them that being ſound and vigorous, are ſo ſtrooken as they die preſently? Yet being thus ſtrooken they know not whether they ſhould ſurviue it or no, ſeeing ſome one hath eſcaped being thus ſtroken. Wherefore I do not ſee that death is more ſlow to one then to an other. Is it to them that lie bedred 10. or 20. yeares? yea, and what know they whether they ſhal die the firſt day they take their beds?

To conclude I ſay, that ſeeing

ing the comming of death is imperceptible, and that it is impossible for any man to say assuredly I am dead, or I shal surviue; that death cannot be suddaine or slow to any man, other men iudge after the euent, but not before. And therefore it seemes to mee that the question which is made, whether a languishing death or a suddaine be most to be desired, is in vaine, for that we shall find that death is suddaine to all men, seeing it comes so swiftly as no man can feele it: For so was the will of the Eternall, to the end that mortall man should bee alwayes ready to die, and not delay when hee feeles it, for it is insensible.

The

The second Obiection.

It is a vaine and pernicious thing to giue eare to Astrologers, in their predictions.
The former discourse seemes to perswade a man vnto it.
It is therefore vaine and pernicious.

EXperience hath and doth dayly verifie, that they which haue easily giuen credit to the predictions of future things, are for the most part in the end deceiued: *Niceas* King of *Syracusa* found it true to his cost, for confidently beleeuing his diuines that his death was neere, he wasted his treasure in all kinds of excesse, and liued in want all the remain-

der of his life, which did far exceed the terme of his prediction. Aboue all the lamentable taking of *Constantinople* by the *Turkes* is memorable: The *Grecians* bewitched with a certaine old prediction, that the day would come when a mighty enemie shold seaze vpon most of the forts of *Constantinople*, but being come to the great place called the brazen Bull, he should be represt and driuen out by the Inhabitants, who to resist him had seazed vpon this place: The *Constantinopolitanes* giuing credit hereunto, hauing abandoned their strongest defences, retire into this place, wher they attend the *Turke*, but they faint, are put to flight, slaine and sackt, and so to the great preiudice of

of *Greece*, the Impoſture of their Prophecie was manifeſt.

Anſwer: I grant the Maior of the propoſition, and doe confirme it by the Law of God. Let no diuiner be among you vſing diuinations, nor regarders of times, nor any that vſe predictions, nor Sorcerer, &c. Whoſoeuer vſeth any ſuch thing is abominable to the Lord. And what ſhould not Chriſtian Magiſtrats doe herein, ſeeing they are forbidden by infidels *Mecænas*, ſpeaking to *Auguſtus* the Emperor, of the gouernment of the Common weale, ſayth; That there ought not to be any Soothſaier in the Common weale, for all ſuch kinde of men in ſpeaking ſometimes truth, moſt com-

monly lie, and are the cauſe of Innouations and troubles. The Turkes Empire obſerue the like prohibition, according to the *Alcaron* which ſayth, that all kinde of diuining is vaine, and that God alone knowes all ſecrets.

But according to this depoſition I denie the Minor, and add, that in all my precedent diſcours, there is not a word which tends any way to the maintayning of Aſtrologers, to heare and beleeue them. I did produce ſome Hiſtories to proue that our dayes are ſo determined by God, as they cannot exceed their bounds preſcribed; and this doctrine is true, holy & diuine. Behold the Oracles: Man borne of a woman is of a ſhort life, & fall of cares &c.

His

His daies are determined, thou haſt the number of his moneths with thee; thou haſt preſcribed his limits, which he ſhal not paſſe. And *Dauid* ſayth vnto God. My times are in thy hand: and therefore Chriſt is dead and riſen, that he might cõmand both ouer the dead & liuing, ſayth S. Paul, Rom, 14. 9.

The Iewes would haue put Chriſt to death before his time, but they could not; they ſought (ſayth the Goſpell) to lay hold of him, but no man did it, for that his houre was not yet come. The time of *Ieſabels* death and the ende of her wickednes was accompliſhed; the time of her death & the place had bin foretold by the Prophet *Elias*: *Iehu* was choſẽ to execute this decree, 1. *King.* 21.

he did it without any regard till after the euent. He runnes furiously into the towne of *Iesrehel*, where *Iesabel* was, after whom he fought: *Iesabel* thought to stay him with her painted face, and with the charme of her affected looks which she cast from her chāber window, but *Iehu* commanded they should cast her downe; which was done, and her bloud rebounded against the wall & against her houses: (the Scripture addes) being entred he did eate and drinke, & after sayd, Go now and burie this cursed woman for she is the daughter of a king; but they found nothing remayning, but the skull, the feete & palmes of the hands, whereof they made report to *Iehu*; who said, It is the word of

2. *King.* 9. 30. 31. *&c.*

of the Lord which he had deliuered by his seruant *Elias*, saying, that in the field of *Iesreel* the dogs shold eate the flesh of *Iesabel*. And as God for the edification of his Church, wold rayse vp Prophets to declare his promses or threats: so would he somtimes thurst on certen men to denounce his Iudgements to the world to make them amazed in their euents: to these fortellers whensoeuer we finde in them the Propheticall zeale of the Lord, we ought to giue credit as soone as they haue pronounced the word. But to these latter spirits (most commonly Lyars) we must neuer giue any credit, vntill after the euent of that which they haue foretold. For the thing being past, it is no more

doubtfull, we may then beleeue it, but not before; and this was the meaning of the former discourse. Otherwise it is not lawful to inquire of doubtfull euents of any Magitian, Astrologer & Mathematician: yet a wise and iudicious man may (without scruple of cõscience) by certen coniectures gathered from the reading of good bookes, from the vse of things & the obseruatiõ of the like; he may (I say) conceiue, presume or suspect which way the destinie tends, and what his ende is, but fearefully & without confidence, not to make a profession of it. God only can search the bottome of his decrees, & none other without his particular and expresse assistance, no not the

Angels

Angels neither good nor bad: the determinatiõ of our dayes is one of his decrees, it can neither be knowne nor ſtayed by vs. Behold letters from heauen to the end we may doubt no more: Man ſaith *Solomon*, knowes his time no more then fiſhes which are taken in the net, and birds in the ſnare; ſo men are ſnared in the bad time when it falls ſuddenly vpon them: In vaine therefore doe we feare that which cannot be corrected by vs. *Eccleſ. 9. 12.*

The third Obiection.

If the cauſe of death be euitable: the effect alſo ſhalbe.
But the cauſe of death is euitable. Ergo.

IT is writtē that a wiſeman ſhal rule the ſtars, for that finding himſelfe inclyned to ſome mortall diſeaſe by ſome malignant influence of the ſtars, he will change the ayre, & correct that bad complexion, that it impaire not. We are alſo commanded to honor the Phyſition for neceſſities ſake, by reaſon of the Phiſicke which he miniſters for the preſeruation of life. Moreouer, Gods prouidence hath not impoſed any neceſſity in humaine actions, whereof he is Lord, and eſpecially of thoſe which depend of his free will; as who can hinder a man from killing himſelfe if he pleaſe, as many haue done? We reade alſo in the booke of truth, that the periode of the ruine of *Ninitie*,

nie, assigned to 40. daies, was altered by their repentance. also the execution of the sentence of death pronounced to *Ezekias*, was by his prayers & teares protracted 15 yeares.

Jonas 3.4 10
Isai. 38.1.5

Answer. What soeuer it be, Destiny (as *Boetius* saith) comming frō the immoueable beginnings of prouidence, ties together by an indissoluble bond of causes, all humane actions, and all their euents, so as the diuine prouidence is alwayes certaine, and alwayes infallible in her euents, not contradicting the meanes which the same diuine prouidence hath ordained, whereof some are necessary, others cōtingent. The effects are necessary which haue their cause neer, immediate, conioinct, & necessary:

ceſſary: and they are contingent which haue a contingent cauſe, and whoſe effect may happen or not happen; if it happens, God had ſo appoynted it. Thou who foundeſt thy ſelfe ſubiect to a dropſie, haſt left the reumaticke ayre where thou wert, haſt abſtained from water, and haſt imployed the Phiſition, whereby thou haſt auoyded the diſeaſe and death: God had ſo ordained it, not onely for the cauſe, but alſo for the meanes. Yet let man determine in his full liberty, let him make choyce according to his owne will; yet ſhall hee not chooſe any thing but what God hath foreſeene and decreed from all eternity. I ſay there is a gulfe in this queſtion, where-

at

at *Tully* suffered shipwracke, rather cutting off from prouidence, then diminishing any thing from humane liberty; so as (wherewith S. *Augustine* doth taxe him) seeking to make men free, hee hath made them sacrilegers; wherefore I will strike saile, for the very name of Destiny was distastfull to Saint *Augustine* and Saint *Gregory*, for that the Ancients did wrest it to the disposition of the starres: but if any one (saith S. *Augustine*) attributes the actions of men to Destiny, for that hee vnderstands by that name the power and will of God, let him retaine his vnderstanding and correct his tongue. Let vs conclude with the Poet:

Lib. de Diuinat.

Hope not by your cries

to

to alter Destiny.

Thus after the Diuines of these times, and the opinion of *Chrysippus* (hauing beene so purged, as there is no more any feare to stumble at it) may we vse this word of Destiny. As for the sacred histories obiected, they contradict not the doctrine propoũded no more then the immutability of Gods decrees. That which had beene denounced to the *Ninenits*, to *Ezekias*, & to others, was with a condition, if they did not repent; they submitted themselues: so as iustly, and without preiudice to the diuine prouidence, the sentence was made voyde.

But you will say, Where is the expression of this condition? It is vnderstood, and drawne

drawne from an infallible consequence of the end of the denuntiation made in the name of the Eternall by *Ionas* and *Isay*: Yet forty dayes and *Ninive* shall be destroyed, cried *Ionas*: Dispose of thy house, for thou shalt dye the death, and shalt not liue, saith *Isay* to *Ezekias*. Why were these trumpets, if God meant to ruine them, & not to saue them, in giuing them warning? Therefore the decree of the fatall time, both for the men of *Ninive*, and for *Ezekias* was firme, seeing the denuntiation of their death was but a meanes to aduance them to the end and last period of their estate and life.

The

The fourth Obiection.

If that which the diuine prouidẽce hath decreed to doe, were immutable, in vaine then should we imploy the meanes to aduance it or hinder it.

But we imploy them not in vain, for that God hath commanded it.

Therefore what the diuine prouidence hath decreed to doe, is not immutable.

IF all bee so disposed by a fatall necessity, why then being sicke, doe I call the Phisition, and why am I commanded to honour him? And why, being sound, doe I preserue my selfe from diseases, especially those which are contagious?

An-

Answere, I denie the consequence of the maior, for that the position of the first and principall cause, concludes not the remotion of the instrumentall: the reason is, that God to bring to effect his decrees, would also haue the second meanes and causes imployed; hee doth witnesse it in his word, and in the gouernement of the world, and he hath commanded vs to vse them. As therefore it is not in vaine that the Sunne doth shine and is darkened, nor in vaine that the fields are manured and watered from heauen: It is God which hath created light and darkenesse, and it is hee that makes the earth to spring: In like manner it is not in vaine that being sicke wee call for the

the Phyſitian, and vſe his phyſicke; it is not in vaine that wee auoyd the infected ayre, and to conclude, it is not in vaine that we eate and drinke: although that God be the authour of our health, yet it is the forſaking of his grace and vertue which caſts vs into diſeaſes. It is finally hee, who is the powerfull and ſoueraigne arbitrator of the length or ſhortneſſe of our life: The reaſon is, that God who by his abſolute will and pleaſure hath predeſtinated theſe ends, hath withall diſpoſed of the meanes and wayes tending to the ſaid ends; ſo as it appeareth, it is not our intention to take from man all care of his life, but onely to put away the ſuperfluitie, the immoderate exceſſe,

ceſſe, and particularly the extreame feare of death, for that it is vnprofitable, yea, hurtfull vnto him: and therefore a wiſe man will willingly obey the aduertiſement of S. *Baſile*, which he directs to all Chriſtians: Submit thy ſelfe, ſaith he, to the will of God; if thou doeſt march freely after it, it will guide thee; if thou goeſt backe thou doeſt offend it, and yet ſhe will not leaue thee, to draw thee whitherſoeuer ſhe pleaſeth.

Be it the place, the time, or the kinde of thy death, theſe three things are vncertaine vnto thee, & out of thy diſpoſition; & therefore thou ſhouldeſt rely vpon him who alone knowes the time to be borne and to dye, and who holds thee faſt both before & behind.

Eccleſ. 3.2. *Pſal.* 3.9

behind. Some one makes account to liue long, but he shal dye so dainely, as it is said in *Iob*: yea at midnight a whole nation shall be shaken, passe, and the strong stalke carried away. As for the place, some one shall returne from bloudy battailes who soone after shall dye in his house; finally, some shall escape violent contagions, who shall die of slow feuers, as I haue seene, & any man may easily see in euery Countrie. Let vs then conclude this discourse with the verses of *Cleanthes* the Stoicke, which *Seneca* hath thus translated:

Iob 34.

Duc me Parens, celsique dominator poli,
Quocunque libuit, nulla parendi est mora,
Adsum

adsum impiger, fac nolle,
comitabor gemens,
Malusque patiar, quod
pati licet bono.

Father and Ruler of the
loftie Skie;
What way thou pleaſeſt,
leade, and I
Will follow with my will,
and inſtantly.
Grant I may follow with
no grieued bloud,
Nor like an ill man beare
what fits a good.

Whereunto he ſubſcribes
ſaying, So wee liue, ſo wee
ſpeake, and let vs adde, So
we die.

The fift Obiection

It is not poſsible but humane
nature

nature should bee terrified with that which is horrible of it selfe.

Some kind of death hath such circumstances as it is very horrible of it selfe.

Therefore it is not possible but it should terrifie.

MAny dissembling the feare which they haue of death, when they come to thinke and speake of some kinde of sickneſſe, drawing neere vnto death, and especially of the plague, they cannot finde blacke enough to set it forth, nor horrour sufficient to abhorre it. But let vs see what reasons they can pretend: It was a great scourge, say they, of the wrath of God, executed vpon the people for *Dauids* ambition,

bition, so as there dyed 70. thousand in lesse then one day; threatned in the Apocalipse to embrace the fourth part of the earth. Apoc. 6.8.

It is a terrible thing to fall into the hands of the liuing God. Moreouer, it is an vnspeakeable paine to be burnt with the fore, to bee strangled with the plague, &c. Thirdly, it is a sorrow which exceeds all extreames, to bee abandonted of wife, Father, mother, children, friends, and kinsfolkes. Finally, it is a perpetuall griefe to die, and haue no meanes to settle his estate.

Answer. These reasons are but goodly shewes to shadow the feare they haue of death, and the shame which lies lurking in their hearts; for

for seeing they must leaue this life, what doth it import them, whether it be by water, or by land, or by any other meanes? As for the first reason, *Dauid* wil answere for vs, that we must not iudge rashly of the poore man in his torment: His son will adde, that none can discerne whether he be worthy of loue or hatred by that which happens exteriorly: The Apostle will say, The iudgements of God beginne by his owne house: *Iob*, the Apostles, the Martyrs will manifest by their examples, that they whom God loues are most chastized in this world.

Finally, Iesus Christ will teach vs, That in the blind man so borne, neither his sinne, nor the sinne of his father

Iohn 9.

ther and mother, was the cauſe that hee was borne blind: that neither the *Galileans* ſo cruelly intreated by *Pilate*, nor the *Iewes* ſmothered in the ruines of the Tower which was in *Silo*, were more guilty then thoſe which had eſcaped this diſaſter. A faithfull man is not tempted aboue his ſtrength, if affliction abounds, conſolation will ſuperabound. He dies happily which layes downe his ſoule with a ſetled ſpirit, feeling in himſelfe the peace & grace of God through Ieſus Chriſt, in the remiſſion of his ſinnes. And it is a thouſand times better to be quickned by the light affliction of the plague, and to carry away an ineſtimable weight of glory, then to be ſmothered in the

delights of sinne, and in danger of a finall ruine both of body and soule.

The example produced of *Dauid* makes for this against the Obiector. Who sinned? *Dauid* in ambitiously numbring his people; who is punished? the people: the *Grecians* are plagued for the foolish resolutions of their Kings, sayd the ancient Prouerbe. But where is the duty of Iustice, will you say? God knowes it; his will is the rule of equitie, it is iust seeing God will haue it so. And on the other side, it was not the wil of God for that it is not right. But we commonly see that the plague layes hold of the poorer sort (whereupon *Galen* calls it *Epidemique*, that is to say, popular; where-

Horat Quicquid delirant Reges, &c.

of

of the baites are famine, sluttishnesse and stinkes,) rather then the chiefe of the Towne infected, who notwithstanding will be found much more faulty before God.

Looke vpon that long plague which vnder the Empire of *Gallus*, and *Volusian* continued 15. whole yeares, and which comming out of *Ethiopia* vnpeopled all the *Romane* prouinces; reade it and iudge of it. *Zonaras Tom. 2.*

As for that pretended paine, wee must not apprehend it to be greater then in simple swellings and Impostumes, or in Cauteries; the poison rather mollifying then increasing the paine. But there are two kinds of plagues, as Phisitions do obserue; the one is simple, when

as the ſpirits onely are infected by a venemous and contagious ayre, which hath bin ſuckt in by the mouth, or the noſe, or that hath gotten inſenſibly into the body by the pores of the skinne, ſo as a man ſhal be ſtroken that ſhal not feele any thing: it may be, he ſhall be more faint and heauy then of cuſtome, but with very little heate and alteration; ſo as hee ſhall bee ſometimes ſmothered vp before he feeles any paine. The other is a compound, when as the Contagion ſeazing the ſpirits, doth communicate his poyſon with the foure humours, infects them, and alters them, but without paine, for theſe humours are incapable: yet theſe humours beeing infected and altered,

infect

infect and alter the parts of the body, in the which they reſide, as in the head, the heart, and elſewhere; and there growes the paine, but no greater then in Feauers and ſwoundings; yea, leſſe by reaſon of the putrid vapour, which doth dull and mortifie the members, ſo as the paine is no more then a ſmall inciſion; yea, leſſe then the pricking of a pinne. The greateſt is a certaine inflammation in the hypocondriake parts, in the bowells which enuiron the heart: for as poyſon is the capitall enemy of life, ſo this enemy of life ſtrikes furiouſly at the heart. The worſt is a certaine heate whereof the Patient complaines: as *Thucidides* obſerues in the plague which

happened at *Athens*, but what paine in this heat, that is not greater in the burning of a little finger, or in a Tertian Ague? But if your opinion will not yeelde to these reasons, inquire of them which haue beene toucht with this infection; they will answer that feare hath beene their greatest paine, and if they had been assured of recouery, they had felt no paine. I know you will reply, that there is a difference betwixt them that recouer, and them that die. But I will answer you, that the paine is equall, yea greater in them that recouer, then in them that dye: they that recouer are more vigorous, and the vicious humour stings them, and is more sensible then in them that are weaker,

weaker, when the parts leſſe able to reſiſt, are ſooner gotten and loſt. As a Leper, hauing his fleſh infected with Leproſie and rottenneſſe, feeles little or no paine, in the moſt ſenſible pricking: euen ſo a weake woman hath leſſe torment in her deliuerie, although the throwes bee more dangerous; wherein appeares the admirable wiſedome of Nature, which doth not afflict the afflicted.

Now followeth the third reaſon obiected, the abandoning of wife, kinsfolkes, and friends. *Anſwer.* It is an accident which happens ſeldome or not at all this day: hardly can that which life hath vnited by marriage, conſanguinity and friendſhip be diſſolued in death. More-

ouer, a wise man, who should haue learned to bee content with himselfe in life, should not be discontented if he die alone. It was a constant Doctrine in the resolute Stoicks, that he is happy that is content with himselfe, and depends not vpon any other man, nor vpon any thing in the world; but like *Iupiter*, liues and moues of himselfe, rests in himselfe, gouernes himself, & enioies his worthy thoughts, as *Seneca* saith. And how can hee bee happy, who (beeing subiect to anothers command) is not master of himselfe? Let him drag after him fetters of gold, yet hee shall stil be in fetters. We wil not heere commend the *Stiloons*, *Timons*, and other haters of mē, which like wolues, fled

Plato 3. de Repub.

Epist. 9.

fled from all company; but those that offering themselues to company, and seeking their friendship, are wretchedly chased away, and being forsaken of others, retire themselues into themselues, lose nothing, but augment their felicity. So, as *Seneca* said rightly, thinke and desire this thing aboue all the prayers which thou shalt make vnto God, to bee content with thy selfe, and with those things that may spring from thy selfe: What felicity, saith he, can be neerer vnto God? Whereunto Saint *Ambrose* subscribeth, In what Desart, saith hee, is not that man accompanied, that doth enioy a happy life? *Epist.* 20.

He then that can liue alone, wil neuer grieue to be abādo-

ned by men in death, being accompanied by Angels, & by his Sauiour the true God. Thirdly, Physitions, Surgions and other expert men imploy themselues for thee, are about they to assist thee, and to restore thee to thy health. Thy wife, thy children, thy friends, with their teares would bathe thy bed, increase thy sorrow, and be infected with thy disease; It this then better both for thee and them that they be absent. Thou hast proued their affection in liuing, why wouldst thou try it in dying? thou doest leaue thy worldly friends in death, but thou goest to purchase more faithfull and better in heauen, euen *Iesus Christ*, the Angells and the Saints: whereat then doest

doest thou complaine? thou a Christian, whereas a Pagan reioyceth? *Mercurius Trismegistus* (by the report of *Calcidius*) sayd when he dyed, that he returned into his countrie where his kinsfolkes and best friends were. Finally thou accusest thy disease, for that it takes from thee means to dispose of thy affayres. A wise man should not forbeare to settle his estate vntill the extreamitie of an incurable disease; for he hath then other matters to thinke of then worldly affayres: he should haue foreseene it, and prouided in time; a good souldier when the trompet sounds to battaile, doth not begin to discourse of his house, and to thinke of some peece of ground, but prepares to fight

for

for his life is in queſtion. Euen ſo a wiſe man at the point of death ſhould not once thinke of the world, but of the conflict which he hath againſt the Diuell and ſinne; there is queſtion of his conſcience, of the life of his ſoule of the inheritance of heauen, which he loſeth if he be vanquiſhed: our life is vncertain, many other diſeaſes beſides the plague, may cut it off ſodenly; the Apoplexie, Lethargie, Catarre, Squinancie, and many others, when they come leaue no place for affayres. Therefore during the time of health let vs compound our quarrells with our neighbors, and diſpoſe of our eſtates with our children & kinsfolks, that we may bee ready at the firſt ſommons of

our

our God, prepared at the first signe of that spirituall Combate which shalbe giuen vs, to fight well, to liue or to dye, as it shall please the Lord. Watch and pray, *Mat.24.* sayd Iesus Christ to his Disciples, for you know not when that time shall be. And, Let your loynes be girded, and your candells *Luk.12,* light.

The sixt Obiection.

The losse of that which is happy and ioyfull, causeth horror. Life is happy and ioyfull. Therefore the losse of life causeth horror.

PLato is cited to proue the Minor, who writes *3. de Rep.* that man may enioy felicitie

citie in his body, and that he is happy aboue all the Creatures: therefore *Gallen* in his booke of the parts of the body, doth wonderfully extoll the author of nature, for hauing delt so bountifully with man: And *Dauid* of more authoritie then all these, seemes to sing the praises of the Eternall for the good he hath done vnto man, saying:

Thou Lord hast made him little lesse,
Then Angells in degree:
And thou hast crown'd him in like sort,
With glory, state, and dignitie.

ANswer. All the Philosophers except *Plato*, *Gallen* and some few others, being dazeled with the bright-

brightneſſe of ſome guifts remaining in man after his ſhipwracke in the beginning of the world, did not poure forth ſuch prayſes of the condition of man, but in a manner all with one voice haue called nature, not a mother, but a cruell ſtepdame, for the many miſeries wherewith ſhee hath ouercharged man, as we ſee in *Tully*, and as Saint *Auguſtine* reports. Euen ſo *Ariſtotle* (who is held the Enſigne bearer of Philoſophers) being demanded what man was, he is, ſayeth he, the patterne of Imbecillity, the booty of time, the ſport of fortune, the image of inconſtancy, the ballance of enuy and calamity, the reſt is nothing but ſpittle and choller. *Democri-*

Cic. lib. 3. de repub.

Stob. ſerm. 69.

tes

tes alſo required to giue his aduice of the condition of man, anſwered, that it was a miſerable fortune, ſeeing that the goods which were carefully ſought after, hardly came vnto him; but miſeries which were not ſought for, nor any way expected nor ſuſpected, ranne vnto him: Wherefore the *Comedian Neoptolimus* being demanded what admirable thing hee did obſerue in *Æſchilus*, *Sophocles*, and *Euripides*: Nothing, ſayeth hee, in their words doth amaze mee, but that which I haue ſeene touching *Philippe*, who celebrating the marriage of his daughter *Cleopatra*, and being at a ſtately ſupper honored with the name of the 13. god, was the next day ſtabbed

ſtabbed and caſt vpon a dunghill.

But you will ſay, This life wants no pleaſures. Without doubt (if you obſerue them well) they are poore pleaſures, bitter, pinching, and intermixt with' diſpleaſures; yea in laughing the heart ſhalbe grieued, & his ioy end with care, ſayeth *Salomon* in his Prouerbes. He alſo running ouer breefely in *Eccleſiaſtes*, the vanity, toyle of the body, vexation of mind, and heauines of ſoule, concludes, That he thinkes him more happy that was neuer borne, then the liuing or the dead; for, ſayeth hee, he hath not ſeene the bad workes which are done vnder the Sunne. As for that paſſage of the Pſalme alledged, it makes nothing

Pro. 14.13

thing to the purpose, for that he considers not man as he is, but as he was in his integrity and innocencie in the earthly Paradice, or as hee is restored in Iesus Christ man, as the Apostle expounds it in the Epistle to the *Hebrews*. That no man was for his transgression degraded from the rancke he held, and lost the priuiledges he had, it appeareth by the comparison of that which he is, with the titles which are giuen him.

Eccle. 4.

Chap. 2.

1. God had made man.

2. Sinne had vndone him, and all his naturall life is but a spirituall death. *Ephes.* 2. 1.

3. That is to say, with a true, perfect and healthfull knowledge of God, of his wil and of his workes.

4. Hee hath lost all that, and

and there hath succeeded ignorance, blindnes, & strange darkenesse.

5. His desire and actions were conformable to the lawes of God.

6. All that is depraued, and there is nothing but a horrible confusion in his will and actions.

7. He was absolute Lord ouer all Creatures, which trembled at his looke, and brought him fruits according to his desire.

8. Now they rebell and assaile him; yea the earth instead of good corne, brings forth nothing but thornes & thistles.

9. He had frequent conuersation with God, inspired of him, and breathing by him.

10. Now

10. Now the Prince of the power of the aire, the vncleane ſpirit, workes powerfully in the children of rebellion, which are all the ſonnes of *Adam*, *Epheſ.* 2.2.

11. A glorious angelical and diuine Maieſty did ſhine in his face.

12. Now they couer their ſhame with leaues, they hide themſelues among the trees, and crie out, Mountains fall vpon vs and couer vs.

To conclude, there is no greater contrariety betwixt day and night, then of theſe famous qualities to the infamous blemiſhes of man, as he liued in this world before his regeneration, in the which by little and little hee recouers this Iuſtice, holineſſe and trueth, *Epheſ.* 4. 24. But the

the fulneſſe thereof is reſerued to heauen, whither death leades vs, and therefore to be deſired.

The Fourth Argument, *taken from the efficient cauſe.*

All that a good and wiſe mother giueth vnto her Children, cannot be hurtfull.

Nature our good and wiſe mother giues vs death. Death then cannot be hurtfull.

THe firſt propoſition of this Argument cannot bee denyed after the experience which wee haue ſeene, after the compariſon which God makes of himſelfe with a mother, who cannot forget her child, nor he

he his people: After that Iesus Christ had said, No man giues a stone instead of bread nor a Scorpion for fish, to him that he loues: And how then can nature the liuely spring of so liuely a loue, giue any thing that is very hurtfull, and fayle at neede and in the principall, hauing neuer fayled vs in all the course of our life? Now to proue that the second proposition is true, and that nature hath ordayned death for her children, *Seneca* doth teach vs, saying, That death is a Law of nature, yea, that our whole life is but a way vnto it. S. *Cyprian* also doth affirme that it is a decree intimated vnto the world, that whatsoeuer is borne should haue an end: and from whom is this decree?

Ad Polib. 3

decree ? from God the Authour of nature, the executioner of this decree : but it is a fauourable decree to such as Heauen fauours.

It is a generall Law, to restore that which is lent vs ; this life is but a loane, wee must restore it at the end of the time : it is a tribute wee owe, for we entred vpon condition to depart when it shall please the master. Moreouer what is this life, but a harmony rising from the mixture of the foure elements, which are the foure ingredients of our bodie ? and what is death by the censure of Hippocrates, but a diuorce of marriage of these foure Elements ? This diuorce is as naturall to man as it is naturall that fire should be contrarie to water,

and

and ayre to earth; for their contrarietie is the cauſe of this diuorce, which is death. I know that it is not ſufficient for humane life to haue a body well tempered with his Organes, and to haue the power of life, but he muſt alſo haue a fiſt Eſſence; as a Lute well ſtrung and well tuned, is not ſufficient to make it ſound, vnleſſe there bee a hand to play vpon it. And I alſo maintayne that as the Muſitian ceaſeth to play when the Inſtrument is vnſtrung, ſo the ſoule ceaſeth to giue life vnto the body, yea, flyes out, when it is deſtroyed: but this deſtruction is naturall, and by conſequence death; and to that end Nature hath planted this body vpon pyles which take vent,

vpon

vpon boanes not very ſolide, caulkt ouer with ſoft fleſh, glued with a viſcous humour, which may eaſily melt with heate or diſſolue with rayne; full of tranſparent veines eaſie to pierce; watered with vnholeſome water, tempered with contrarie qualities, which a certaine temperature keepes at quiet for a ſeaſon: but when euery one deſires to command his companion, and time in the end preſenting the occaſion, the common right being forced, the body ſodainely falls. And this force is of nature, who muſt needes effect the words of the Lord, ſpoken vnto man: Thou art duſt, and ſhalt returne to duſt; Sonnes of men returne, but whither? From whence you came, to

the earth, to death; death then is of nature, and therefore *Thales* the *Milesian* said, that there was no difference betwixt life and death, for that they are both equally according vnto Nature; and as one demanded of him, why he was in life and dyed not? For the same cause, answered he, that the one is no more excellēt then the other. It is also the reason why the Emperor *Antonin* the gentle seeing his seruants weepe, lying sicke in his bed, hee sayed vnto them, Why weepe you for me? and not rather the naturall and mortall condition of all the world, that is to say, Why doe you not rather weepe for life which is of a mortall condition? The answere of *Anaxagoras* was

Laert. lib. 1
Eusebius li. 7.

more

more vertuous, who being aduertiſed of the death of his deere and onely Sonne, ſayd; O Meſſenger, thou bringeſt me no vnexpected newes, I know well I had begotten a Sonne that was mortall: hee was not inſenſible like a ſtone but he conſidered that nothing had chanced to his ſonne but what he had foreſeene from his birth; his long foreſight and his ſodaine conſideration of the condition of all men for to die, had tẽpered all ſorow in him, and brough thim to reaſon, which ſhould alwaies holde the helme of this little world man. Like was the anſwere of *Lochades*, father to *Siron* vpon the like report of the death of one of his children: I knew well (ſayth he) that he

Plut. in Licon.

should dye. VVe shall see others hereafter, to the ende they may haue no cause to say that this resolution was monstrous in the world. To conclude, nature to make vs resolue ioyfully vnto death, seemes to direct vs to the sweete song of the Swanne, a presaging bird, consecrated to *Apollo* by *Antiquitie*, the which dying, nature gathers together about the heart the purest and sweetest bloud, which makes him Iouiall and to sing a happie presage: to whom *Socrates*, *Plato* and *Tully* send them that haue so great feare of death.

Cic. Tusc. Quæst. lib. 1.

An Obiection.

Satan,

Satan, Man, and Sinne are the causes of death.
Therefore it is not Nature.

ANſwere; When it is ſaid in the holy Scripture that Satan holds the empire of death, that by one man ſinne entred into the world, and by ſin death; finally that death is the reward of ſinne; we muſt not vnderſtand it of the naturall death, whereof the queſtion growes, but of the ſpirituall and eternall death, as many of the ancient fathers doe expound it: And how elſe could the threatning of God againſt *Adam* be vnderſtood, touching the tree of knowledge of good and euil? Thou ſhalt not eate; for on that

day thou ſhalt eate of it thou ſhalt die the death: obſerue the words, from that day, for he died not that day, but liued long after; but from that day being fallen from grace, he dyed the ſpiritual death: then what doth this Hebrew phraſe to die the death mean but the principall death, which is the eternall, the ſecond death? But this death brought in by Sathan, by ſin, by man, hath no power ouer the children of God, & good men (to whom this diſcourſe is onely directed) ſince that it was ſubdued, bound and confined into hell by Ieſus Chriſt our Sauiour (as *Athanaſius* hath wel obſerued) that as the waſpe ſtrikes violently againſt a ſtone, but hurts it not by her incurſion, but rather

ther bruzeth her ſelfe and looſeth her ſting; euen ſo death incountring Chriſt furiouſly who is life, ſhe could not hold him in her bands, but ſhe hath loſt her ſting, ſo as they whom ſhee terrified before, inſult ouer her now. So then death ſimply, the laying of the bodie into the ground, thereto be putrified, the way to heauē, is good to the good, & is giuen of God by nature; life & death are of the Lord, ſayth wiſe *Eccleſi.* 11. *verſ.* 14. It is he that giues life and death: that maks vs to deſcend into the graue & to riſe againe, ſaith the Propheteſſe *Anna.* 2. *Sam.* 2. It is then our good mother that calls vs to death, let vs follow and obay her voice, ſeeing we can receiue no harme

and how can it bee hurtfull? seeing it is the sepulcher of vices, and the resurrection of vertues, sayth S. *Ambrose*: and how how can it bee dangerous? seeing it is that Toadstone which by his secret vertue expels and rectifies all vncleane things. And in truth, as Toades when they are growne olde and heauy with a fat poyson, are set vpon by an infinite number of Ants, which sucke him and deuour him, so as nothing remaines but the said stone, which afterwards they may freely handle, yea profitably: So death hauing beene purged from sinne, is now by the almighty power of the Eternall, conuerted into a most soueraigne remedy, against sinne.

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The second Obiection.

There is not any thing ingenerate in all Creatures by nature in vaine.

But the feare of death is ingenerate in all Creatures.

Therefore the feare of death is not in vaine.

FOr the proofe of this Argument, shall suffice the approbation of all Creatures great and small, which flye from death; the same reason is for man, whom the complexion of his flesh, being proportionable to the quality of the Elements, inclines him to loue the world; he may be where he will, yet his naturall disposition will draw him towards his coun-

trey, although in ſtead of ſome ſweete liquor which he promiſed to himſelfe, hee ſhould drinke wormewood: So man beeing borne in the world, and accuſtomed vnto it, can hardly leaue it.

Anſwer. The nature of man doth ſometimes affect and abhorre one & the ſame thing, but for diuers conſiderations: if he beholds death nakedly, there is great feare, as we may diſcouer in many; but if he can haue the iudgement and patience to ſee her attired in her precious ornaments, with vertue, with heauen gates, by the which onely we are brought in; of the aſſured ioy and reſt of the minde, in the poſſeſſion whereof ſhee ſets the ſoule; then doe wee affect it and deſire

sire it: and this desire should be held more natural in man for that it is more proper vnto him, seeing it proceeds from the true iudgement of reason, which makes him man.

Moreouer for a more cleare solution of the argument, we must distinguish the vniuersall nature from the particular: vniuersall nature is that vertue that admirable & inuestigable proportiõ infused by God into the Vniuerse, the proper Instrument of the principall agent of this soueraigne essence, which hauing insinuated into this *Chaos* the first matter, hath brought it in six dayes too this goodly ornament, and hath preserued it many thousand of yeares: of this nature, we de-

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nie that she plants in beasts the feare of that shee giues them, that is to say, death: but as to shew vnto the beasts of the earth al the lights of heauen, as well the fixed stars as wandring, she turnes about the heauens; so to shew vnto heauen all the Creatures, she hath giuen the passage & returning of life & death: else it were impossible, if (as in a tree the dry leaues falling giue place to green that spring) so in beasts the first should not giue way to them that follow. As for particular nature (the very cõplexion of euery one) to whom death is so terrible, I say it is an ill ordered feare. The Order is preposterous when as the particular doth not follow the Law of the generall; and it is the ruine of

of States when as the priuate good is preferred before the publike. The Romaine Empire did flowriſh when as the *Popilij*, *Scipios*, *Fabij* and others did chooſe rather to be poore in a rich eſtate, then rich in a poore eſtate: Euen ſo is it in the ſocietie of mankind taken in all ages; euery one muſt diſpoſe himſelfe to follow this generall order of ſupreme nature, and whoſoeuer ſhall contradict it, ſhall ſhew himſelfe a bad Cittizen of this great Cittie of the world: and oppoſing himſelfe let him not therfore think to eſcape the inexorable deſtinie of his end, but as the bird take in the limetwig, thinking to free her ſelfe by ſtriuing, is caught the faſter; ſo man which is enſnared by death,

ther

the more furiously hee tormentes himselfe, the more he shall aduance the obiect of his torment. Let euery one therefore looke vnto his dutie, to his children, and to them that shall come after, to prepare himselfe to giue them place; hereto tends that great desire, the issue of particular nature to ingender, that great care of fathers & mothers in the nourishing, preseruation, education and bringing vp of their children to the end they may succeed them; and why then? hauing prouided for all, & left young oliue plants in our old stock, hearing the bell sound a retrete, wherefore, I say, should we shew our selues deafe, vnwilling & fayint hearted? The fatall bird drawn by the sent

of

of thy Carcaſe is perched ouer thy window, & art thou ſtill reſtie? doeſt thou not feele thy ſeditious gueſts with in thee which cõſpireth thy infallible ruine? Nature will haue it ſo, ſhe commands thee to depart: feare not, ſolthy good mother, and thou ſhalt do well. Let vs therfore conclude, that although our particular nature, our complexion makes vs to abhorre death, yet wee muſt not beleeue her, no more then the ſeruant of the houſe which is borne to obey. It is the miſtreſſe, the vniuerſal vertue of the world which commands vs to depart, and to ſuffer others to enter: let vs follow and obey, all our trembling and horror is in vaine. But to what ende is it (will you ſay)

say) for me to haue flourishing children, if in the meane time I become worms meat? I answer: Thou art not all wormes meat, for the subtilest part of thee liues in thy children: all thy person is not food for wormes, for thy soule (the most excellēt part) escapes: thou art not long the foode of wormes, for another forme, and it may be another soule shalbe soone adapted.

The Fift Argument, *from the end of* Nature.

Euery end whereunto the Law of Nature doth direct all the actions of our life, is for our good.

Death is the end whereunto the Law of Nature directs all

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the actions of our life.
Therefore death is for our good.

IT is a wonderfull ſtrange thing ſo to feare that paſſage whereunto our breathing and the courſe of our life ſeemes to tend. For although the life be but a ſwift courſe of ſome dayes, running ſwifter then a Weauers ſhettle, yet the greateſt part of the world deſires to haue them ſhorter, and would ſee them as ſoone ſhut vp as diſcouered: As wee may ſee in playes, which for that they hold their eyes and ſpirits captiues, are very pleaſant vnto them, for that they rauiſh their thoughts and ſences, & expell all languiſhing conceits. Inquire of a Dancer, a Tennis-player, a Dicer, or

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a Courtier, why they liue, continually in a Dancing-schoole, a Tennis-Court, in a Dicing-house, or in great mens houses? They will answere you (if they vouchsafe you answere) That the time would be tedious if they should not spend it in some thing; and euen we our selues being more retired, if some more profitable imployment did not make vs to spend the time, we would say, Oh, how long this day is, when will it be night? And if this slow night came not to interrupt our complaints, they would breake out into mournefull lamentations: & in the meane this night presenting herselfe vnto vs the longer through death, we are quite cõfounded, her countenance de-

defaceth the remembrance of all our former miſerie. What inconſtancie is this? wee will and wee will not ſee our end, we deſire that euery day ſhould paſſe away ſwiftly, elſe wee complaine, & we wil not haue our life to ſlide away, for then wee howle; and yet our life is nothing but a multiplying of many dayes · whence comes it? It is for that this waywardneſſe which cleaues vnto vs by reaſon of this ſlow courſe of euery day of our life, proceedes from our nature, who finds neither hir appointed abode, nor hir ſetled perfection here: and this pale feare which ſeazeth vpon vs at the diſcouerie of the gate of death, proceedes from the corruption which hath

hath happened to our nature. For proofe whereof, the table of Natures innocencie in the beginning, which is, described vnto vs at the entrie of the Bible, doth testifie sufficiently: for *Adam* and *Eue* in *Eden* were alwayes cheared with delights and pleasures, they had continually the vse of an hundred thousand wonders, neuer thinking of the future, nor desiring presently the end of the day which held them: they had their happinesse in the present life; the which hath beene hidden in heauen by reason of their transgression, whither we must ascend through death to enioy it: thither our nature doth call vs, from the which our corruption doth diuert vs. Were

it

it not then better to obey nature ſo officious towards vs, then a pernicious depraua-tiõ which hath poſſeſſed vs? And therefore the Ancients to taxe this vnreaſonable deſire of liuing here without end, left vs in their pictures how that *Tithon* beloued of *Aurora*, obtained of the gods, at the entreatie of the Goddeſſe, that he ſhould not die; But this man being tired with a million of ſundry calamities, and ouerladen with a burthenſome old age, ſo as like vnto little Infants, he was faine to be bound vp, ſwadled and rockt, hee beſought the Gods that he might be ſuffered to die like other men. Whereby they ſhew that death hath bene granted by the gods, as a fauour vnto men,

men, as being the safe port of all the tempest of this world. Nature hath set a measure and fulnesse to all thing, wee finde it in the greatest pleasures which continuing long are in the end distastfull vnto vs: Even so hath she done in life, wherefore there are old men which would not willingly returne backe to the first beginning of their Infants life, vpon condition to run the same dangers which they past; the which *Tully* affirmes of himselfe, that if any god would giue him force to become young againe, hee would refuse it: no (sayth he) hauing finished my course, I will not bee brought backe from the end to the beginning; for what commodities hath life, nay what toyles

Lib. de Senect.

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hath it not? And admit I should confesse that it hath pleasure without any distast, must shee not haue her full measure and saciety, who can contradict this?

The sixt Argument taken from the vniuersall Law.

All freeing from a common miserie carries in it selfe consolation.

Death is a freeing from a common miserie.

It therefore carries in it selfe consolation.

THe consolation of the miserable is to haue companions, sayeth the old Prouerbe; for men by conference of their common misery

misery, reape some ease and discharge, as if they carried a heauy burthen in common: Now ô you which dying thinke your selues debarred of felicity, consider how death with an equall foote beates and ouerthrowes the Castells of Princes and the Cabinnes of Sheepheards: Search *Salomon*, and you shal find that neither wisedome nor riches could preserue him from death; nor *Sampson* his force, nor *Absolon* his beauty; *Hercules* with all his exploites, is laid in the graue, *Alexander* with his Empires, *Cæsar* with his happy victories, *Cræsus* with all his pompe is gone, *Xerxes* is vanished with his miraculous bridge vpon the sea of *Helles pont*; all, all gone to the Pal-

lace

lace of *Rome*, whereas death commands. Call these great Princes, in whose ambitious hearts their greatnesse had stirred vp enuious vapours, we haue them all for companions in death, the Oracle hath sayed it, and experience doth shew it. You are gods, but yet you must die: You Princes you shall passe like to one of vs. Behold a great man who dying sayed with a mournfull voyce, Helas, I am rich, powerful, and mighty, and yet can I not wrest the shortest terme from pale destinie. It is a great consolation, sayeth *Seneca* to *Polib. c.* 21. to think that whatsoeuer shall happen to vs by death hath bene suffered by all, and all must suffer it; and therefore hee cries out in the

beginning of this Chapter in these termes, What man (saith hee) is so full of arrogancie, and yet so vnable, that will exempt himselfe or his from the necessitie of nature, calling all things to one end?

In life men are vnequall, but their beginning and ending are equall: all are borne with one poore nakednesse, and all dye with a stinking cold, and liuing, no man is more certaine of the next day then his neighbour; hee onely is happy to whom the most miserable kinde of life doth not befall. Happy then are wee if wee compare our selues with those people of *AEthiopia* called *Acridophages*, or eaters of Grasse-hoppers, who liuing farre from the sea, and being destitute of

Strab l.17. Diodor.l.3. c.3.

of all succours, haue no other meate but these Grasse-hoppers, which certaine hot windes from the west, raise vp and bring vnto them, the which they pounder vp with salt and line thereon; for that growing old, which is not aboue fortie yeeres, they breed in them certaine lyce which haue wings, and stinke; the which in a short space eate their bellies, then the brest, and in the end the whole body; their paine beginnes with an itching intermixt with pleasure in scratching, which increasing by little and little leaues him not vntill that hauing torne himselfe with his nayles hee hath made an issue for the lice and stinking matter, which come forth in such aboundance as there is

no possibilitie to bee cured, and so through the vehemencie of their torment they end their miserable dayes with horrible cryes. But let vs returne into our way, and say with the holy writ; Death is the highway of all the earth, all enter into it, let vs follow them by the tracke. And you to whom the Ruler of the world hath giuen the Empire of life and death as it were at pleasure, abate the frowning of your browes; for what a poore man may feare of you, the same is threatned to you by the great Master of all, saith the tragicall Poet *Seneca*.

Obiect not vnto mee the beauty of your Pallaces, nor the magnificence of your Sepulchers, for the Philosopher

Seneca

Seneca will maintayne that we ought not to take measure of your tombes, which seeme to take another course: but one and the same dust makes all men equall, if wee be borne alike wee must dye alike: that great Establisher of humane rights, hath made no distinction in our nativitie and extraction with others, but in the time wherein we liue; when we shall bee come to the end of mortall men, then farewell ambition, thou must bee like to all that the earth doth couer. Let vs comfort our selues in the death of great men, and therefore let vs heare the last speeches and commandement of great *Saladin* Sultan of *Egypt* and of *Syria*: I will (said he in dying) without a-

Senec. Epist. 91.

ny other obſequies, they carry an old blacke iuppe vpon the end of a lance, & that the Prieſt cry out aloude all the people hearing him, I haue vanquiſhed, I haue liued a great Prince; but now I am vanquiſhed by death, and my life cloſed vp; I haue beene rich, now I haue nothing but a mourning weede. To this goodly table let vs adde a ſecond, which the penſill of antiquitie hath drawne; *Creſus* being vpon a burning pile is preſerued from the fire by *Cyrus*, but rather reſerued to another ſeaſon. *Cyrus* made his profit of the words of *Creſus*, that no man could account himſelfe happy before his death: he thinks of it, and wills, after his death others ſhould thinke of it with him, when

when as he caused these words to be grauen vpon his tombe: I am *Cyrus* which conquered the Empire of the *Persians*; let no man enuie this little peece of ground which couers my poore carcase. What followes? *Alexander* comes hunting after new worlds, and stumbles vpon this tombe; hee reades and considers of the words, and compassion made his heart to grieue (saith the History) for the inconstancie of things, why? for that he must in like manner dye, & soone after hee dyed. Let vs conclude and say with the Apostle, that it is decreed that all men shall die once, that no man is exempt, no, not Emperours, Kings, Princes, Lords; no, not Popes, Cardinals *Heb.* 9. 27.

dinals nor Bishops, neither rich, strong, nor healthfull; and thereby let vs take comfort.

An Obiection.

Any thing that is cause of strãge accidents is strange.
Death is the cause of strange accidents.
Therefore it is strange.

THis reason tends to confute the precedent Argument: For that death ouerthrowing the highest mountaines, degrading and vnthroning Kings and Emperors, and confining thẽ into obscure caues, with simple mourning clothes, which rot in the end vpon their bodies, seemes wonderfull

full terrible. *Answer:* The Monarks of the world haue their priuate consolation in death; yea, I will say, that the greater they are, the greater fauour they receiue in death. A Kings life is an vnquiet life, full of ten thousand cares and troubles: he must watch for the quiet of his subiects, and against the surprises of his enemies; he hath not an houre free from amazement, and eats not a bit without feare of poyson: and therefore that King of *Persia* did iustly exclaime against it; O Crowne (said he,) hee that knew how heauy thou art, would neuer take thee vp where he should finde thee: Say not, O ambitious, they are bare words onely, which neuer giue the effects; many

great men haue ſpoken it and done it. That famous Emperour *Diocleſian*, reiecting the *Romaine* Empire, ſhut himſelfe in the Gardens of *Salona*, to manure them with his owne hands. That great King and Emperour *Charles* 5. proteſted, that hee had found more pleaſure and content in one day in his ſolitary life, then in all his royall and triumphant reigne.

But to conclude, the experience of all ages doth teach vs that the greateſt gates are moſt ſubiect to winde, the higheſt tops of Mountaines are ſooneſt ſhaken, and the greateſt Emperors are moſt aſſayled, and haue no reſt but in death onely.

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The 7. Argument from the commendable effect of the contempt of Death.

Euerie thing that makes vs valiant should be pretious.
The contempt of death makes vs valiant.
Therefore the contempt of death should be pretious.

THere is nothing that hath in it so great force to make a man valiant as the contempt of death; he that feares it not makes himselfe master of the most strong and vigorous life in the world: *Seneca* sayth, that death is not to be feared that by the benefit thereof any thing is to be preferred, or

epist. 24. 41. *Epist.* 4.

or auoyded. *Ageſilaus* being demanded of one how hee might purchaſe great fame, If thou contemneſt death (ſayd he.) He whoſe ſpirit is ſeazed on with the feare of death, will neuer performe any memorable thing in war this paſſion will benumme & withdraw mens hands from the goodlieſt exployts in the world. *Plut. in Lacon. Alexander* ſaid that there was not any place ſo ſtrong by nature or by art, that was ſafe for cowards. We reade that *Philip* king of *Macedon* hauing made an irruption into Peloponeſus, and that one ſtepping forth ſayd, That it was to be feared the *Lacedemonians* would endure many miſeries, if they did not compound with *Philip*: to whom one

one *Damidas* answered; O Dwarfe, sayd he, what harme can happen vnto vs that feare not death? *Epictetus* also teacheth vs, that to attempt nothing basely wee must alwaies haue death before our eyes, to make her familiar & frendly vnto vs; whereof wee shall haue sufficient proofe in a souldier of *Antigonus* band, who finding himselfe touch't with a deadly infirmitie, had death in such disdaine as nothing amazed him; yea hee was fearefull to the most hydeous feare. The king saw him among the rest and admired him, and obseruing his pale colour he inquired of him, the cause of his palenes, and was informed of his disease; the king thinking that by his cure his force and valour would

would increase, caused his Physitions to recouer him: but the effect prooued contrarie, for the souldiar being cured had no other care but to liue, and this care made him to feare euery thing, yea the shadow of a leafe; his furious humor was gone down to his feet to fly away. Wherefore we must therfore thinke of death, know it and contemne it. To this end the ancients did set dead bodies at the doores of their houses to be seene of passengers; for the same reason the *Egyptians* did cause an image of death to be carried about in their bankets and set vpon the table, not to strike terror into them, but rather a disdaine by the frequent beholding of what it is. And so it was

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at *Constantinople* in the election & creation of a new Emperor, they were wont to breathe into his heart vertue & valour, when as being set in his highest Throne of glorie, a mason came neare to him and made a shew of an heape of stones of diuers formes, to the ende hee might choose which did best please him to build his tombe. It is the same reason why at the Coronation of the Popes, when as he that is new called, passeth before S. *Gregories* Chappell, the master of the Ceremonies holding an handfull of flaxe at the ende of a drie reed, setts fire to it, and cries with a loud voyce: *Pater sancte, sic transit glo-*

ria.

rie mundi. O I would to God that both they and wee did thinke seriously of this? that remembring how lightly this life passeth away, wee might make haste, for feare to be sodainly surprized, euery man to doe his dutie according to his vocation; euen as they doe which liue at Court, being set at the table make what haste they can in feeding, least the meat be taken away before they haue dyned. VVhy stay wee then? Let vs make haste to attaine to that royall dignitie, which hee deserues best that is most at libertie, and hee is most that least feares death. Behold what a tragical Poet sayth:

Hee

Hee is a King that conquers feare,
And th'ills that desperate bosomes beare;
That in his Towre set safe, and free,
Doth all things vnderneath him see:
Encounters willingly his Fate,
Nor grudges at his mortall state.

From these golden verses the golden memory of *Heluidius* an ancient *Romain* shal for euer shine, who seeing the ancient liberty captiuated, by *Vespasian*, and being commanded by him that hee should not come into the Senate, hee answered, That whilest he was a Senator hee would

would come vnto the Senat, *Vespasian* replyed, Bee in the Senate and hold thy peace. *Heluid.* Let no man then aske my opinion. *Vesp.* But I must in honour demand it. *Heluid.* Then must I in iustice speake what my conscience commands me. *Vesp.* If thou speakest it, I will put thee to death. *Heluid.* You may do what you please, and I what I ought.

Let this example bee alwayes before our eyes, and especially to vs Christians, that of the twelue Apostles, who neuer yeelded to the cruell assaults of death, but alwayes reioyced with an inuincible courage (as the text saith) to be held worthy
Act. 5. 41. to suffer reproach for the Name of Christ. Where-

fore

fore aboue all the world they haue purchaſed a moſt holy fame, yea their twelue names are written in the twelue foundations of the celeſtiall and eternall City: O what a worthy reward for ſo great valour in the contempt of death! Apoc. 21. 14.

The eight Argument taken from the worke of God.

The reward wherewith the Eternall doth ſometimes recompence them he fauors, cannot be euill.

Death is that wherewith hee doth ſometimes reward them he fauors.

There-

Therefore Death cannot bee euill.

IF that be true which *Silenus* (in *Tully*) and others, with reason report, that the first degree of happinesse is, not to be borne, and not to fall into the dangers of the present life: That the second is, to die in being borne; without all doubt the third must bee, not to continue long in the miseries of the world, but hauing beheld the workes of God, the wandring course of the stars, the swift motion of the heauens, the inuariable changing of day and night, presently to die. Say not that thou art taken in thy youthfull age, that is a priuiledge which God giues thee, to free thee from a thousand Com-

Combats of vice which thou shouldest endure; or it may be thou shouldest be conquered, as *Salomon* was by voluptuousnesse, or as *Nero* by cruelty. Looke vpon the insolencie and corruption of that time, it will appeare that thou hast more cause to feare, then to hope in liuing longer, sayed *Seneca* to *Marullus*, epist. 100. If this were in those times, what shall it be in this age, which is as many times impayred, as there haue since flowed yeares and daies. And admit thou wert assured to continue alwayes vertuous and victorious, yet shouldest thou be continually couered with dust, altered with thirst, full of bitternesse, and old with anguish. *Enoch* pleased God, and was beloued of him,

him, he was rapt vp into heauen, that the malice of the world should not change his vnderstanding, sayeth the text. c. 44. *Cleobis*, and *Biton*, religious and dutifull children, for that they tooke the yoake and drew the Charriot of their deceased mother vp the hil, for want of Mules, and the houre of the interment pressing on, they receiued the night following in recompence of their singular piety a happy death. *Marcellus* Nephew to *Augustus Cæsar*, adopted by him: *Marcellus* vpon whom the hope of all the *Romaine* Empire did depend, dyed in the 18. yeare of his age; a thousand others, yea innumerable haue bene cut off in their vigorous youth, the most excellent

cellent (as the ripest cheries) are the first taken, it happens to these timely wits as to the ripest fruit, they fall first; and *Homer* writes that the Heroes and Demigods neuer extended their dayes euen vnto the threshold of old age. *Seneca* reports that his predecessors had seene an infant of great stature at *Rome*, but they saw him die presently, according to the opinion of euery man of iudgement; whereupon hee addes that maturity is a signe of imminent ruine, that whereas the increasings are consumed they desire the end. Moreouer, hee abuseth himselfe much, which thinkes he hath liued long, because hee hath past many yeares if he shew no other signes, but his pale face

Odyss. L. 3

face and his gray head.

Behold what the wise man saith; Man is not gray for that hee hath liued many yeares, but for that hee hath liued wisely: long age must bee measured by the honest conditions and manners, not by the number of dayes. It depends of another (saith *Seneca*) how long wee shall liue, but of our selues how good we are: the importance is to liue well, and not long; yet many times liuing well doth not consist in liuing long, saith the same, *Epist.* 102. That the iniury of times doe anticipate and interrupt in shew the lawfull course of our dayes, our apparent vertue will make our life more compleate. Yea, but God doth promise long life to them

Exod. 20.

them that shall honour their parents. I answer, That God doth promise prolongation of a happy life to them that shall obey him. This happinesse is not in this world, it is onely to bee found in heauen; it is therefore of heauen, whither his speech tends: And although the literall sense be of the land of *Canaan*, yet was it a figure of the mysticall and chiefe abode; that is to say, of heauenly Paradise, which was the mould of this land, flowing with milke and honey, and all sorts of blessings. And if any one against this probable reason, will vnderstand the promise to be generall of the whole earth, we may answer, that God (like vnto Physitions) grants vnto men that

I haue

haue ſicke ſpirits, not what is moſt profitable, but what they importunatly and ignorantly deſire. Otherwiſe I will neuer yeeld that this life (with what ſingular and extraordinary happineſſe ſoeuer it be fauoured from heauen) is better then the life eternall, whereunto death doth infallibly leade the children of God. It is the onely cauſe why it pleaſed the Eternall to take iuſt *Abel* vnto him by death, and would ſuffer curſed *Caine* to languiſh long. It is alſo the reaſon why Ieſus Chriſt doth not promiſe long life (as the Lawe doth) to thoſe that ſhall honour him and follow him, but the Croſſe, yea death it ſelfe, *Mat.* 10. *Mar.* 13. It therefore remaines true that the

the Oracle saith, Iust men are taken away from the euill, enter into peace, & they rest vpon their bed, &c. And in like sort it is true, that death cannot bee ill, seeing it is the reward that God giues vnto his for their faithfull seruice; or at the least, it is the beginning, if it be not the totall. Esay. 58.

The Ninth Argument taken from the rule which should measure all the desire of man.

Man a reasonable Creature should not desire any thing but what is seasoned with reason.

The estate of this present life is not seasoned with good reason.

Therefore man should not desire the estate of this present life.

THe maior of this Argument cannot bee denyed, by any reasonable creature, to whom I speake: the minor is iustified by the numbring of the three degrees of life, vegetatiue, sensitiue, and intellectuall; either of which being considered apart, or all three together, they haue no vaileable reason to mooue vs to loue them: but let vs examine them in order. In the vegetatiue life is chiefly obserued a faculty, drawing, retayning, concocting and expulsing, to nourish and make grow; so as the chiefe end in the Indiuiduum is growing, in

in this growing what reason of loue? and in this what hath not a tree more then man? yet no man desires to bee a tree: yea, should hee exceede in height that at the Indies, which the Portugalls eye-witnesses, sayling to *Goa*, say to bee higher then a crosse-bow can shoote; what auailes it man to be of a monstrous height, but for a hindrance? Witnesse *Nicomachus* the *Smyrnean*, who growing to such a prodigious height, that being but young hee could not remoue out of one place, had continued an vnprofitable stocke, if *AEsculapius* by strict dyets and violent exercises, had not abated him. In this then wee see no reason to desire life: Let vs come vnto the sensitiue;

we perceiue in creatures fiue senses, answering to fiue sensible obiects, which are in the world. And let vs obserue, that the perfection of the sence is when it enioyeth his proper obiect; as the perfection of the eye is to see colours, of the eare to heare sounds; of the nose, to smell sents; of the mouth, to taste sauours; & of the hands, yea, of the whole body, to touch tactible qualities. The sight in colours obserues the sorting and mixture of diuers varieties, the proportions and exact dimensions. I deny not but man may take pleasure therein, but it is a brutish & vnreasonable pleasure, if it bee not referred to the honour of the Authour of these colours; if it bee religiously

ously referred, man will desire an increase of sight, both of body & minde; the which he finds in himselfe to be obscure, short and so weake, that at the brightest colours it melts and is dispersed as the lightning. This desire cannot bee perfect but in the new casting of the body by death; and therefore *Dauid*, said, Turne away mine eyes lest they behold vanitie: *Psal.* 119. they had seene it in *Bersabee* and elsewhere, hee had beene almost-lost: But yet if in the sight lies the point of the reason of life, why is not man another *Linx*, to pierce through stone walls, and to see without hindrance whatsoeuer is in the world?

The hearing, in sounds distinguished, conceiues a har-

mony, which is no other thing but an aire beaten with many and diuers tunes, followed with a iuſt proportion and happy incounter here vpon earth, ſince that ſinne was brought in by man.

Man of this Lute (the world) being ſpeciall ſtring,
All th'other nerues, doth into diſcords bring:
And renders now, for an enchanting aire,
A murmure ſo offenſiue to the eare,
As Enion would amaze, Enion the rude,
That th'ancient iarrs the Chaos made, renew'd.

HE Ere then there is no reaſon to deſire life, but rather the end, to go and

and heare the melodious sounds, which are made in heauen, diuine in their measured times and proportions, which euen the poore *Pagans* haue acknowledged. Smelling of sents seemes a certaine exhaling vapour, tempered of heate and moisture, but he is soone loathed bee it neuer so delightfull; as of muske, some cannot endure it, but sound at the sent of it: But besides all this there are in the world many pestiferous vapors, which make man sicke, yea die; and therefore by consequence herein there is no more reason to desire life then death.

Tast teeles the sauours which are made by the seasoning of diuers liquors, but in those

man doth soone find a distast and repletion, if he vse them without measure or discontinuance. Where is then the true reason of mans good, which must be taken without measure, without interruption and without satiety? the more it is taken, the more it is desired, and the more compleate it is, the more it doth reioyce and content. In the end comes touching; the pleasure whereof cannot bee but in the feeling of smooth and polished bodies: This pleasure as of the former sence, if it be continued without intermission, becomes very vnpleasant, and the most excellent point thereof slides sooner away then it is perceiued: this pleasure which the greatest hold to be so great,

at

at the very instant it passeth, and giues to man two dangerous checkes, one to the soule, which it deprines of vnderstanding; the other to the body, which it driues into a falling sickenesse. *Aristotle* doth witnesse the first, *Hippocrates* the last.

These are the differences which distinguish a liuing Creature from a plant, the sensitiue life from the vegetatiue: If sensible things perceiued by their sence were of themselues to bee desired, without doubt the more excellent they were in their kind, the more pleasing they should be: yet contrariewise we see that the thing that is most sensible offends that sence most which is proper vnto it. The fire burnes with touching

touching, and doth ſtupefie and takes from it his ſenſitiue vertue: the thunderclap dulls the hearing, troubles the braine, and by a long continuance of a great noiſe makes him deafe, and ſo of the other ſences.

Moreouer, if the reaſon of life conſiſted in the ſences, who would beleeue that man were the more perfect creature, ſeeing that many exceed him in ſence? for the ſpider in the ſubtiltie of touching, the Ape in the bountie of taſt, the Vulture in the force of ſmelling, the Boare in the vertue of hearing, and laſtly the Linx in the ſeeing facultie exceeds him farre.

Thirdly theſe Organs of the ſences are ordained only by nature for the vegetatiue life,

life, that is to say, either for the preseruation of the Indiuiduum, by eating and drinking, or of the Species by generation. It is true that man applyes them also to other ends then we haue obserued: but those Creatures which haue nothing but the two first degrees of life, whereof we treat, imploy their sences to no other end, but to entertaine themselues, or for generation. So the Lyon will start at the sight of a stag, but it is for that he sees his preie prepared, and not simply for that the stag hath such varietie of colors. The *Nightingale* will answere with a melodious sound, hearing another sing; it is not for any delight it hath, for in a true declaration it sufficeth not that

the sence take pleasure in the obiect; which is proper and proportionable vnto it, but this proportion must also be inwardly apprehended & cõceiued; the which is neither found in the *Nightingale*, nor in any other creature destitut of reason. And whence then comes (will you say) the cause of this sodaine answer to the voice heard? It proceeds from the complexion of the *Nightingale*, to the point wherof it mounts, when as the sound which beates the ayre, strikes his eare, and enters thereby into his head: as we finde by experience in our selues, whenas hearing any one yaune, we are moued to doe the like; hearing one sing, we sing; seeing the world runne we runne after it, yet know not

not whither: the *Quaile* by example wilbe moued at the singing of the masle, not for any delight shee takes, but from the motion to generation which she feels kindled in her selfe. The Dog will saune and leape vpon his master, whom he had lost; and yet this doth not proceed from any naturall instinct, & tends to no other end but to be kept, defended and fed by his sayd master. Finally hee that will duly obserue it, shal finde that all the sences of vnreasonable creatures haue no other end, but preseruation, & generation an end intimated in the vegetatiue life, a life (we saw) had no sufficient reason to moue our desire; how then shall the sensitiue haue? Moreouer, if reason

son and the desire of life consisted in the pleasure of the sences, why haue they which were most giuen vnto it, had wretched ends, and ignominious liues? the Emperour *Vitellius Spinter* thinking to find his felicitie in it, incountred his ruine; hee was giuen to lust and gormandize, so excessiuely, as at one supper hee was serued with 2000. sorts of fish, and 7000. of fowle. And what was the end of this life? He was sodainely slaine, pierced through with small darts, drawne naked through the streets, and cast into *Tiber*, after the eight month of his Empire, and before the sixtieth of his age.

To this wee will adde one in our fathers time, *Muleasses*

King

King of *Tunis*, who although hee were banished from his Realme, and had succours denyed by *Charles* the fift; yet he was so drowned in the delights of sensualitie, as hee spent a rod. Crownes for the sauce of a Peacocke: and the more to bee rauished with musicke, he caused his eyes to bee banded, and to delight his smelling hee was continually perfumed with Muske. What happened? He was defeated in battaile by his own Sonne *Aminda*, and as hee fled disguized, he was followed by the sent of his perfumes, discouered and taken, and his eyes put out with a hot Iron by his owne Children. O crueltie! but a iust iudgement of God, for his voluptuousnesse.

Paul. Iou. l.44. of his Hist.

Then

Then comes the ſight ſo piercing and paſſionate after the faire faces of women, and ſtayes not there onely, but (O ſhamefull ſight) it will ſee the bodies naked, the which is condemned both by God and man: *Romulus* condemned that man to death which ſuffered himſelfe to bee ſeene naked by a woman; how much more is that woman to bee condemned, which layes aſide all modeſtie with her ſmocke, as *Giges* ſaid in *Herodotus*? The Emperours *Valentinian*, *Gratian*, & *Theodoſius*, religious obſeruers of chaſtitie, did forbid vpon great penalties that none ſhould ſhew themſelues naked in publike; but to *Tiberius*, *Caligula*, *Heliogabalus* & others, who tooke no delight but

Lib. 1.

but to defile their eyes and bodies with ſuch ſhamefull ſpectacles, God did ſhew his horrible Iudgements in their deaths.

Finally voluptuouſneſſe hath not only bene the cauſe of the ruine of men alone, but of whole Eſtates: *Sybarides* a Towne ſeated betwixt two riuers, in old time ſtrong and flouriſhing, did rule ouer foure bordering people, had vnder their obedience 25. Townes, and could bring to field 300. thouſand men armed: yet by the diſſolution of the *Sybarites*; in two moneths ten dayes ſhee was ſpoiled of all her felicity and greatnes, drowned and quite ruined. The like exceſſe was the ouerthrow of that mighty *Romaine* Empire, as wee may

may easily reade in them that haue written of that subiect.

Du Bartas in Iudic. lib. 6.

As long as Curius *and* Fabricius *led*
The Romaine *Armies, that for dainties fed*
On boiled turnops; and the cresses were
Amongst the Persians *th'only delicate cheare,*
In peace both led their liues retired still,
And (fear'd in warre) did with their Trophees fil
Almost all earth: But when of th'after seede,
(*Of* Syrian Ninus) Persians *learn'd to feede*
On sugar delicacies, and that Rome,
(With pleasure of their bellies ouercome,

In

In Galba's *Rule*, Vitellio's,
Nero's *liuing*),
No leſſe for glory in their diſhes ſtruing,
Then if in conflict, they the field had won
Of Mithridates; *and* Alcides *ſon*:
All iuſtly ſaw themſelues, by nations ſpoy'ld,
That they long ſince, had fought withall, and foil'd.
Warning thoſe Realmes, that take their courſes now,
Leſt they their earth, with equall ruines ſtrow.

The Obiection.

The moderate vſe of the ſences in worldly things is pleaſant and lawfull.
Therefore it is reaſon to deſire life.

Anſwere.

ANswer. The word moderate shewes of it selfe that this reason is verie moderate and weake, yea that there is contradiction in the adioin& (as they say:) true pleasure admits no moderation, it tends alwaies to the eminent & soueraigne degree, and will alwaies be continued without interruption or satietie: This is not found in the sences, in the enioying of worldly things; not the first, for the supreme degree of the sensible thing offends, yea ruines his proper sence, the which is contrarie to pleasure: not the second, for if the sences be not interrupted in their actions and tyed by sleepe, they euaporate all their vigour, & their action becomes odious vnto them:

them: Neither in the third, for presently our sences are glutted, and the thing is tedious vnto them by a long staie, as experience doth plainely shew. Moreouer, vanitie is so fixt to the sences and to the sensible things of the world, since that sinne entred, as the beloued Disciple of Iesus Christ cryes incessantly to the eares of Christians Loue not the world nor the things that are of the world; if any one loues the world, the loue of the Father is not in him: for (sayth he) all that is of the world, that is to say, the desire of the flesh the couetousnes of the eyes, the ouerweening of the life, is not of the Father, but of the world. And it is the reason why S. *Ambrose* hath made

made a booke of the flight of the present world, to conclude, that whosoeuer wil be saued, must mount aboue the world, as he speaks. Let him seeke the veritie with God, Let him flie the world and leaue the earth, for hee cannot know him that is, & is alwayes, if he doe not first flie from hence. Wherefore Christ meaning to draw his Disciples neere vnto God the Father, sayd vnto them, Rise, let vs goe from hence. We must then sequester our selues, & if he that cannot (as the same author saith) soare vp to heauen like the Eagle, let him flie to the mountaine like a sparrow, let him leaue these corrupt vallies of bad humors &c. Voluptuousnesse is the Diuells pillow. Let man

Ioha. 14.

Amb. c. 5. of the flight from the world.

man beware how hee sleepe vpon it, lest he be smothered. If these diuine words doe not moue them of the world, at the least let them giue care to that which a Pagan aduiced his friend: The greater the multitude is saith he, among whom wee thrust our selues, the more we are in danger; there is nothing so pernitious to good manners as to be in Theaters; by such pleasures, vice doth more easely creepe into vs: finally, it is his end to sequester man from the delights of the world.

But finally, if the pleasure of the senses contained any reason to desire life, the displeasure which accompanies them containes reason to make men loathe it, seeing it

is certaine that pleasure and paine are linckt together; pleasure beginnes and passeth away lightly, paine followes and continues long: the which *Boissard* hath in his 38. Embleme represented excellently by a hiue of Bees, to the which an indiscreete maide comes, being desirous to taste of the hony that was within it, she thrust her hand rashly into the hiue; the Bees mad angry, stung her, so as for a little sweetnesse, she had a sharpe and durable paine. Euen so that man (saith he) which indiscreetly casts himselfe into the sinke of voluptuousnesse, retaines nothing but griefe & long repentance.

The tenth Argument taken from the Intellectual life.

If the life of man hath any reason why it should be desired, it is found in the intellectuall life.

But it is not found.

Therefore there is not any.

WEe haue searched deep enough into the vegetatiue & sensitiue: Let vs now sound the Intellectuall, and proue the truth of the Minor of our Argument. It is by the vnderstanding that wee are neither plants nor beasts, but a most excellent creature; that is by reasoning which wee vnderstand, and vnderstanding is the proper worke of man, in the which *Aristotle* hath fixed his last and soueraigne felicity. If then there be reason in humane life, for

L.10.Ethic.c.7.

thewhich it is to bee desired, it must bee drawne from hence: But humane life is for her actions. Of Intellectuall actions, wee haue three degrees, the apprehension of simple things, as a stone, a tree, a horse, a man; in this single apprehension there is neither good nor euill, pleasure nor displeasure, reason nor absurditie. Then followes the second operation of the intellect, the composition and diuision of things like or dislike, whereby the truth or falsehood is made manifest; which truth or falshood is better knowne by the third operation of the vnderstanding, which is the discourse, inferring by one thing another, and concluding the truth.

Here

Here certainely should the true good of man bee found, if hee could attaine to the knowledge of the souereigne and first truth, seeing (according vnto Iesus Christ, who is the way, the truth, and the life) That is eternall life to know one true and onely God, and Iesus Christ whom he hath sent: But who can do it of himselfe? seeing that the onely meanes to attaine vnto it is folly vnto the *Gentiles*, and scandall vnto the *Iewes*, as the Apostle saith. No man can doe it of himselfe, no more then flye to heauen: hee alone obtaines this knowledge, who illuminated from aboue, hath made his reason captiue to his faith. But yet all that man knowes of this first truth, is Ioh. 17. c

but obſcurely, and as it were by a glaſſe; which cannot but ſtirre vp a deſire to diſlodge out of this life, to bee with Chriſt, and to ſee God face to face. As for the knowledge of the things of this world, which is gotten onely by the ſtrength of Nature, men attaine vnto it but in the declining, when as their eyes are darkened with age, and their ſpirits diſtempered with a thouſand languiſhings; beginning then onely to learne when as life beginnes to leaue them. And yet after they haue ſwette, waſht, and ſtudied, where are they? That is, knowing, or thinking to know ſomthing, they finde they are ignorant of ten thouſand; and if they fixe the point of their con-

tem-

templation in the eſſence of the thing which they thinke to know, they ſhall finde that the greateſt part is hidden from them: And it is that which *Eccleſiaſtes* teacheth, ſaying, I haue obſerued that man cannot giue an account of any worke of God which he hath done vnder the Sun; the more he ſhall toyle in it, the leſſe hee ſhall vnderſtand, how wiſe ſoeuer hee boaſt himſelfe. Conformable hereunto, *Democritus* ſaid, that truth was hidden in the bottome of a deepe well. The ſame reaſon armed the Emperours *Valentinian* and *Licinius* againſt learning, as againſt a publick plague: *Fauſtus* alſo *Proconſul* in *Aſia* put all the learned men he could get to death, for the onely

hatred of learning.

Tully by the report of *Valerius*, who had so much cherished learning, as hee had purchased the title of The Father of Eloquence, did in the end contemne it. And what was the cause that *Aristotle* (called the miracle of the world, the spirituall man, for his rare knowledge) did in the end cast himselfe headlong in the floud *Euripus*, but that hee could not comprehend the flowing and ebbing twise in 24. houres?

It seemes that all the sciences (as hath bin obserued by others) are but the opinions of men, though confidently deliuered like vnto the decrees of a Court of Parlament; as hurtfull as profitable, more pestiferous then whol-

wholsome, bad rather then good; imperfect, doubtfull, full of errours and controuersies; by reason whereof *Socrates* the wisest in the world, will say, that he knowes but one thing, which is, that hee knowes nothing. This saying is common to the seuen wise men of *Greece*, Nothing too much. This is of *Archilochus*; The vnderstanding of men is such as *Iupiter* sends them daily: And *Euripides* saith, What wisedome doe these poore men thinke to haue? we vnderstand not any thing, let euery man doe according to his owne will; and in another place, Who knowes whether to liue here bee not to die, and that to die be not reputed life to mortall men? O worthy speech of a Pagan!

And what shall we say of the *Pyrrhonicques*, who make profession to doubt all things? Reiect them not without hearing, seeing that *Seneca* laments their errour; seeing St. *Augustine* vouchsafes to write of them, that they hold that man cannot attayne to the knowledge of things belonging to Philosophie. As for other things they follow apparence, not affirming, not consenting directly. See what a Diuine of our time saith, conformable to this, *Charron* in his booke of wisedome; And to the end, they should not bee censured to doate without reason, these are the considerations which they produce.

7 *Quæst. natu. c. vlt.*

The 1. is taken from the different complexions of men

men and beastes, and of men among themselues.

Hemlocke is the foode of *Quailes*, it is poyson to men: *Demophon* warmed himselfe in the shadow, and quaked in the Sunne: *Mithridates* after long custome made poison so familiar vnto him, that hee could take it without any feare, perill or danger.

The second is taken from sensible things, the which differ of themselues, according to the diuersity of the sences; An apple shall bee pale to the sight, sweete in the taste, and they say commonly that the thing which is sowre in the mouth is sweete at the heart: Yea, they shall bee diuers to the same sence. Of an egge the yolke

yolke shall be hot, and the white cold, of some hearbe the roote hot, and the leafe cold. The 3. is taken from the alteration of men in health and sickenesse, in their sleepe and waking, in their youth and age; a change which doth suggest diuersitie of iudgement vpon the same thing, so as that which pleased him doth offend him: and thereof comes the prouerbe, that he which was an Angell in his youth, is become a diuell in his old age. The 4. is taken from the contrariety of Lawes and customes, which make that honest in one place, which is vicious in an other: In *Turkey* plurality of wiues is honorable, in Christendome it is a crime: At *Sparta* it was allowed to steale

steale, so as they were not surprized in the theft; in *Europe* it is a vice punishable howsoeuer they bee taken. Finally, by *Lycurgus* Lawes, Adultery was allowed, and by those of the *Persians* incestuous marriages, with the mother, sister and daughter; and by *Platoes* Lawes the commonalty of women, sodomy, and such vices as are at this day odious to be named. The 5. is drawne from the mixture of diuers things, and of the diuers situation where they are set; so the purple colour seemes to the eye to vary in the Sun, the Moone, & by a candle: So a Pigeons necke, or the wing of a cocke takes the colour of gold, siluer, greene, blue, or any other according to the place: So the

the Camelion takes the colour ſuddainly of that which doth enuiron and touch it. The 6. is from the want of experience of men, by reaſon of their ſhort life; for ſometimes we giue a raſh iudgement of things, whereof if we had duly conſidered, wee would change our opinions. The 7. All our knowledge is grounded vpon the vncertaine ſuppoſition of certaine principles, which if they were changed as they might be, al our knowledge would bee conuerted into meere ignorance. The 8. the ſame things ſhalbe great & ſmall, ſquare, and round, plaine, and rough, if they change place, and be conſtariwiſe compared. The 9. is deriued from our want of cuſtome, who admire ma-

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ny things which we had neuer seene; and the Sun which exceeds all the wonders of the world, is not admirable vnto vs; for that since our birth we haue alwayes beheld it. Finally, *Empedocles*, *Heraclitus*, *Hippocrates*, and others affirme; That there are many things in the world which cannot bee discerned by any of the fiue sences, no not by the vnderstanding; & what knowledge then can we haue? And who is assured that there are not many worlds? as many wise men maintaine, not without reason, seeing that the power of God is infinite, and that he is not idle vntill hee can do no more. And if there bee but this world only, as others hold, who can comprehend that

that infinite *Vacuum* beyond the heauens? Theſe are bottomleſſe gulphes.

Now what aſſured knowledge is there in ſo many doubts of worldly things? VVhat conſtancie in that which is ſo wauering? And if in the moſt eaſie ſciences appeare ſo many obiections, oppoſitions and obſcurities, what ſhall it be in thoſe which are more hidden and remote? Let Phyſicks come, the moſt eaſie ſcience to be apprehended; at the verie entrance you ſhall finde ſuch a conflict of Philoſophers, as al the ayre is darkned, and the eye troubled in his iudgement. *Thales Mileſius* maintaines that water is the principle in this ſcience. No (ſaith *Anaximenes*,) it is the ayre.

Heraclitus

Heraclitus the Ephesian affirmes that it is the fire, *Leucippus* that they be the Atomes: *Empedocles*, loue and hatred: *Plato* the *Ideas*; *Aristotle* (like a new starre) hee will set matter, forme and priuation: and he that hath contradicted all that went before him, shalbe refuted by his heires, who will maintaine euen by the deposition of *Aristotle* himselfe, that Principles which haue equiuocation, should not be accounted for true principles: such is priuation, and therefore in steed thereof some Peripaticiens will set motion, which ties the one vnto the other. I, but motion is an accident, and an accident cannot be a principle to a substance; and therefore the Hebrew Philosophers haue added

added ſpirit to matter and forme. Vpon ſo many contrarieties in the foundation, what ſtrength can there be in the building? Let vs obſerue the like in Hiſtorie, which is much more eaſie; As many writers as you ſhal reade vpō one ſubiect, ſo much contradiction ſhall you finde. Will you for confirmation of the Pops Primacie, aſſure your ſelfe what time S. *Peter* came to *Rome*? ſome will hold that it was at the beginning of *Claudius* Empire: No, ſayth S. *Ierome*, it was in the ſecond yeare; & the Bundel of times replies that it was in the 4. The Paſſionall on the other ſide will paſſionatly maintaine that it was in the 13. VVill you alſo know the certentime of the death & paſſiō of

of our Sauiour? *Tertullian* sayes that it was in the 30. yeare of Iesus Christ, and the 15. of *Tiberius*; but *Ignatius* and *Eusebius* witnes, that it was in the 33. yeare of Christ and the 18. of *Tiberius*: *Onuphrius*, *Mercator* and other late writers will sweare, that it was in the 34 yeare of Iesus Christ; and if we yeeld some thing to antiquitie, we shall beleeue that Iesus Christ was 50. yeeres old when hee was crucified, and that it was not vnder *Tiberius*, but vnder *Claudius*: & to this the Iewes discourse tended, Thou art not yet 50. yeeres old, and yet thou sayest thou hast seen *Abraham*. If in this so holy a thing, where there is not any cause of blind passion, there appeares such apparent contrariety

trarietie, what shall wee thinke of Hiſtory, whereas the penne puft vp with paſſion, and tranſported with flatterie or ſlander, hath eyther aymed too high or too low, at the white of truth, the onely commendation of an hiſtorie? And admit wee ſhould find writers void of all paſſion, the which ſeemes impoſſible, (if we except the ſecretaries of God, who were guided with the holy Spirit) yet their Hiſtories ſhould be vncertaine for the moſt part, for that they haue not beene ſpectators of the times, places and perſons, neceſſary circumſtances in a Hiſtory; & how can they know them, ſeeing that many times that which is done in our owne Towne, in the ſtreete, yea, in our

our house, is concealed from vs? Nay, the most exquisite and most certaine science, is nothing but vanitie & trouble of mind, saith *Salomon*: Eccles. 1. c. And if wee shall rightly obserue it, we shall find the most learned most disquieted, and the most vnlearned most at rest. S. *Augustine* hath seene it and was amazed, crying out with S. *Paule*, The vnlearned rise vp and lay hold of heauen, and we are plunged into hell with our learning. It is the reason why *Nicholas de Cusa* hath written bookes of learned Ignorance, where hee commends them that make not so great account to know and vnderstand many things, as to doo well and liue well.

Knowledge then, being for the

the moſt, ignorance in this life, cannot contayne any ſubiect to loue life: And therfore wee will conclude, That ſeeing in all the degrees of life there appeares no ſufficient reaſon to deſire it ſo vehemently; that this deſire is not commendable but to be blamed, namely, in man; who being man, for that hee hath a reaſonable facultie, ſhould not will any thing, much leſſe affect it with paſſion, but by a true iudgement of vnpaſſionate reaſon.

An Obiection.

All that is ordayned for the ſeruice of God, is grounded vpon good reaſon:
Life is ordayned for the ſeruice of God.

An-

ANswer. That life is good which in all her motions, actions, and meditations, seeks nothing but the humble seruice of her Creator, but it is a chiefe point of their seruice, that man liuing should doe that honour vnto his Lord, to giue certaine credit vnto his oath, and to the writings of his testament sealed with his bloud. Verily I say vnto you that whosoeuer heares my words, and beleeues in him that sent me, hath eternal life the which is repeated in many other places: Whosoeuer hath this certain assurance of faith in him, what can he feare death, nay rather desire it, seeing that in heauen by this death, (which serues vs

Iohn.5.24.

as

as a bridge to passe thither, we shall be like vnto the Angels, and shall doe the will of our heauenly Father, obtayning the Petition which we should daily make vnto him, by the expresse command of his Son, in the Lords prayer: Thy will be done in earth as it is in heauen. Let vs say, the will is good, which aimes directly at the honor of God, so long as it shall please him to keepe it in his fauour; but yet death is better which the Eternal sends, to giue vs thereby a better life.

The 11. Argument taken from the description of Death.

No Ceſſation from a labour vnprofitably renewed is vnpleaſing.
Death is a Ceſſation from a labor vnprofitably renewed.

THere is no neede of Eagles eyes to pierce into the truth of this argument, the leaſt attention will comprehend it: For what is this life, but a daylie weauing of *Penelopes webb*? it is finiſhed in the euening, but the night vndoes it, & in the morning we beginne againe with as great eagernes as if it had neuer beene. The which made *Seneca* to poure forth theſe complaints: When ſhal we ceaſe to weaue daily one worke? I riſe, and then goe to bed: I hunger & then fill my *Epiſt.* 24.

selfe; I am a cold, and then I warme me. There is no ende, the head and tayle hold fast together, whereas the same things in their courses doe incessantly approch and recoyle againe: It is day, and night comes, sõmer appears, and winter doth aduance, & still they walke one rounde: I neither see nor doe any thing that is new. I doe but goe about this wheele, sayth the same Philosopher. If I be layed, I say, when shall I rise, and when will night fill vp her measure to glut me with distemperatures vntill day? sayth *Iob* Chap. 7. It is the true bodie of the infernall shadow of *Ixion*, who tied vnto a wheele turnes about perpetually.

Epist. 78.

There is not any one so dul but

but sees this earthly Labyrinth, and yet no man will leaue it: Euen so they that are borne in a prison affect not their libertie; so they that dwell among the Cimmerians in darknes, desire not a cleere skie. So the children of Israel would not leaue the house of bondage, they quarrelled with *Moses* who spake vnto them, they cursed him, and being come forth they would haue returned often: what was the cause? custome which was become another nature, feare to finde worse in their iorney, & ignorance a cruell beast. No man will leaue this miserable earth, fearing to fall into greater miserie; so much doth the loue of the place & custome retaine the inhabitants in

their miseries, saith *Seneca*; Many floate miserably betwixt the torments of life & the horrour of death; they will not liue, yet know not how to die; like to *Vlysses* in *Homer*, who tooke fast hold of a wild Fig-tree, fearing to fall into bottomlesse *Charybdis*, but yet ready to leaue it, if the feare were past. So *Tiberius* confest that hee held the Empire as a Wolfe by the eares, the which if hee might without danger haue abandoned, hee would willingly doe it: So *Seneca*; and so experience doth teach, that many keepe themselues close in life, like vnto them whom a violent torrent hath carryed into some rough and thornie places.

Epist. 4.

But let vs learne of a silly woman,

woman, That death is the calme port for the stormes of this sea, to the end, that with her wee may take pleasure in it: *Monica* speaking to her sonne S. *Augustine*, vsed these words: As for me (my sonne) I take no more any pleasure in any thing in this impure world; what should I doe here longer in this base estate? I know not why I liue hauing no more to doe: here tofore I had a desire to liue, to see thee liue to Christ; I see it, why then stay I longer here? and soone after yeelded vp her soule to the Spirit of all power. Euen so, O mortall men, liue as long as you list, exceede the many yeeres of *Nestor*, or the 969. of *Methusalem*; yet shall you not see any other thing in this world;

but those foure great Princesses, the foure seasons of the yeere, holding hands together, and dancing this round continually, sometimes shewing their gracious aspects, & sometimes their backs deformed, as *Philo* the Iew speaks. It is like *Syſiphus* stone, which being thrust vp by force to the top of the Mountayne, returnes presently backe againe to the foote of it; and like the Sunne which hath no sooner toucht one of the Tropikes, but hee suddenly turnes to the other. To conclude, it is *Danaes* tonne pierced full of holes, they may well poure in water, but they shall neuer fill it: These are fictions, but they haue their mysticall hidden sences.

The holy Scripture hath Pa-

Parables, and Philoſophie figures; let no man therefore reiect them, for ſo did the ancient Philoſophers ſhadow their Philoſophie. And as mercenarie labourers toyling and ſweating in the longeſt day of Sommer, reioyce when they ſee the Sunne decline and neere his ſetting: ſo wee after ſuch painefull trauaile whereunto this life doth force vs, let vs reioyce when wee draw neere vnto our declining; and let vs not refuſe being weary and tyred, to reſt our ſelues in the ſweet armes of death, to the which without doubt, there is no bed in the world, how pleaſing ſoeuer, to be compared. There is nothing here but ignorance that keepes vs backe. If the Iſraelites had truely vnder

stood the beauty and bounty of the land of *Canaan*, if they had beene assured of the enioying thereof, they had not so often murmured against *Moses*, being ready to stone him; they had not wisht for the oynions and leekes of *Egypt*, they would haue taken courage in the midst of the desart.

Let vs then conclude, that there is nothing but the blindnesse of man which hinders him from seeing the ioyes of heauen, whereunto death is the way. Wherefore let vs open the eyes of our vnderstanding, & not grieue for the grosse foode of this world, for in heauen there is prepared for vs the meate of Angels.

Ob-

Obiection.

Any exchange from a place that is pleasing and certaine for one that is vncertaine, must needs cause trouble & vexation.

Death is the exchange of the world which is pleasing and certaine, for a place wholly vncertaine.

MOst part of the world when the Lampe of this life is almost wasted, are so perplexed, as they do lose themselues. In the chiefe Citie of *Aragon*, vpon a Knights tombe this Epitaph is written in Latine: I know not whither I goe, I die against my will, Farewell suruiuers.

The Emperour *Titus* dying, ſaid, Alas! muſt I die that haue neuer deſerued it? There is to be read at *Rome*, vpõ the ſtone of a Sepulcher of *Sextus Perpenna* to the Infernall gods, I haue liued as I liſt, I know not why I die. Whereunto may be added the verſes which the Emperour *Adrian* a little before his death made vnto his ſoule:

My pretty ſoule, my daintieſt,
My bodies ſociable Gueſt:
Whither is my ſweeteſt going,
Naked, trembling, little knowing?
Of that delight depriuing me,
That while I liu'd I had from Thee.

Many

Many at this day in the light of the Gospell, shew by their actions, that they are no better resolued then these were, although that shame will not suffer them to confesse it, when as death approcheth.

Answer. Wee deny the Minor of the Argument; for it is not true that death is of it selfe to bee beloued: if it appeares so, it is but in comparison of some extreame misery, which we apprehend in leauing it; for the liuing are (as we haue said) like vnto them which are carried away violently with a stream, who (to saue themselues) lay hold of that which comes first to hand, yea if it were a barre of burning Iron. If you will then aske them how plea-

pleasing that estate is, you may easily gheſſe what they will say, That if they were as certaine (as it is moſt certaine) that there were no harme in death (as ſhall appeare) they would not breake out into ſuch complaints. It is alſo falſe that this place is certaine. *Gorgias* the Rhetorician will not depoſe it, for being demanded if hee died willingly: Yea, ſaid hee, for I am not grieued to leaue a lodging which is rotten and open of all ſides. And *Epicurus* had often in his mouth, that againſt any thing in the world wee might finde ſome place of ſafety: but we all liued in a City which was not fortified againſt death: and in truth this body is but a little plot of earth, commanded,

Stob. ſerm. 115.

ded of euery side, flanked of none, hauing furious enemies without, & mutinous within. Ingeners haue made many impregnable forts, but neuer able to resist death. Physitions haue drawne out the quintessence of their spirits; if they haue any time found a delay, yet must they in the end yeeld and pay the interest. Fabulous *AEson* returned to youth by the Sorceresse *Medea*, and true *Lazarus* raised againe by the Sauiour of the world, haue not yet for all that escaped death. *Maxim ser. 36.*

But you will reply, It is that which wee would say, that without death, life should be certaine:

I answere, that you know not what you say, for life as it is

is made here, and whereof our question is, cannot bee without death: to desire to be a man, and not be willing to die, is not to desire to liue; for it is one of the conditions of life, as shall appeare in the following Argument. Moreouer I adde, that what incertainty of the future Estate soeuer you pretend, doubtlesse it cannot bee so miserable (except the reprobate) as that of this life. Thirdly, admit that life were certaine, yet the pleasures would not be so, but rather the displeasures certaine. That wise King of *Macedon* saw it, feared it, and protested against it. For newes comming vnto him of three great prosperities, that hee had won the price at the *Olympike*

Iympike games, that hee had defeated the *Dardanians* by his Lieutenant, and that his wife had brought him a goodly sonne; hee cried out with his hands lift vp to heauen, O Fortune; let the aduersity which thou prepareſt for me in exchange of thy fauours, be moderate.

But I will sommon you Merchants which make a profession of trafficke: There is a bargaine offered vnto you; in the which you finde of the one side gaine to bee made, and of the other losse; I demand if like a good husband you will not weigh the losse with the gaine, to the end that finding the losse the greater, you may breake off the bargaine. And why should not man obserue the like

like in life, which is much more important? Why should hee not ballance the pleasures with the displeasures, and finding these greater and more grieuous, why should hee feare to lose the pleasures, to auoyd the displeasures?

A Poet speaking of a solitary life sayd, That if there be not so great ioy, without doubt there is not so great paine: If death haue not the ioyes of this world, it hath not the torments of life which are farre greater. Obserue it for a certaine Maxime, that there are three things here below, which march equally with an inconstant pace: the estate of the aire which they call time; life, and the opinion of man

man. And that which is worſe, there are more cloudy dayes then cleere, more miſerable dayes for man then happy, and more changes to bad then good.

But that which ſhould fully aſſure vs going out of this life, is Ieſus Chriſt, who proteſts That no man ſhall pull his ſheepe out of his hands, *Ioh.* 10. We know whoſe wee are by the faith that is in vs, by the which we are fully perſwaded that God will keepe our pledge vntill that day, 2. *Tim.* 1. Moreouer we are aſſured of the end, by the beginning, for to him that hath, ſhalbe giuen more. *Luc.* 19. Finally, we doubt no more: For the holy Spirit doth witneſſe with our Spirit, that we are the children of

of God. *Rom.* 8. 16. This is certaine; but admit that it were not so, there is no pleasure in the world, be it neuer so short, but it leaues behind a venimous sting of serious repentance. I see thy large possessions, thy stately houses, the amiable aspect of thy children, thy treasure, the greatnesse of thine honors, finally all the pompe in the world, raise thee vp with their goodly shewes; but beleeue me, these things are not so happy as thou doest hold them: for proofe, looke vpon them that haue them in a higher degree then thy selfe, if notwithstanding they bee not miserable, they be transitory things; if thou leauest not them first, they will leaue thee; if thou doest affect them more

more then as an exercise for thy spirit, thou hast neither witt nor iudgement. This vnderstanding which makes the man, should not crouch vnder these carnall things: it must rayse vp himselfe to those which are eternall, to the beauties, bounties & exquisite workmanship of this vniuers. All the pinching care which thou takest for the world, is but a toyle to the bodie, vexation of minde, and a losse of time: do what thou wilt, enioy all the possessions of the earth; but know this for certaine, that one onely houre can take them from thee. Doest thou not see that all runnes to change in this world, like vnto the Moone, which immediatly doth gouerne it? Art thou

thou mounted to the higheſt degree? thou muſt deſcend againe: he that loues thee, wil hate thee; he whom thou haſt ſaued, it may be will kill thee (as it happened to *Iulius Cæſar*:) thou doeſt laugh to day, it may be to thou ſhalt weep to morrow. Doeſt thou triumph to day? an other day thou ſhalt be led Captiue: finally art thou aliue to day? another day will carrie thee to the graue: and not knowing what day, if thou art wiſe thou wilt ſuſpect euery day; like vnto that good old man *Meſſodan*, who being inuited by one of his friends to a feaſt the next day, ſayed vnto him Doeſt thou put me off vntill to morrow, who after ſo many yeares did neuer hold any one day aſſuredly mine? but

I haue held euery day as if it had beene my laſt; a reſoluti-on which differs much from theſe young old men, who hauing one foote in the graue yet thinke they may liue one yeare more at the leaſt, and the yeare being paſt, yet an-other, and ſo alwaies: what is this, but againſt the order of nature to thinke to liue euer?

The 12. Argument. *from the condition* of life.

No man ſhould hate any eſſenti-all condition of that which he purſues.

Death is an eſſentiall condition of life.

Therefore no man ſhould hate Death that ſeekes life.

It

IT wee consider of death, not in her introduction, but as she hath beene blest by God since by his grace, it is no fearefull paine to life (as we conceiue) but an inseparable qualitie. Life is a burning Lampe, the body is the cotten, the radicall humour the oyle, the naturall heate the fire; this fire consumes the oyle and cotten by little and little, and in few houres had deuoured it all, if nutriment supplied and changed by a secret vertue did not kepe it repayred: yet can it not preserue life from naturall ruine but for a time, for that the vertue ingrafted into all the members of the body, wearing by degrees, in the transubstantiation

tion of meates, and application thereof to the fading ſubſtance, comes in the ende to waſte, the humor dryes vp, the fire is quenched, & death followes: and ſeeing that we ſee death incloſed in the bodie of life, he ſhould be verie indiſcreet that would ſeeke life and hate death; and hee wiſe and vertuous, that will no more regard death then life, ſeeing it concernes his dutie.

Heare what *Pompey* the Great (returning out of *Sicily* with Corne to famiſhed *Rome*, in a great ſtorme) ſaid vnto the Maſter of the ſhip; being halfe dead: Gowe, goe we; the queſtion is not to liue, but to goe. This great perſonage did conſider that it was as naturall for man to die,

dye, as to liue: and in truth all that haue liued are dead, what force soeuer they pretended to oppose, the most puissant beasts in the world the Elephants goe to dust; yea Nature willing to shew how little that is which here seemes great, and how vpon the least occasion all force decayes, shee suffereth the Elephant at the sight of the least and basest creatures, of a Mouse or an Ant, to bee so seazed with feare, as he trembles strangely.

The Tyrants were smothered with lightning in the Phlegrean fields. The Tyrant *Maximine* with his 8 foot in length, with his great thumb carrying his wiues bracelet for a ring, who drew carts laden, brake an horse teeth with

with his fist, and did split trees with his hands: Although he thought himselfe immortall, by reason of his force, yet he lyes slaine by his subiects.

In the same estate is *Marius*, whose fillips were like blowes with a hammer. Among the Moderns, *George Castriot* Prince of *Albania*, valiant and fortunate in his exployts, who with his owne hands had slain 2000, *Turks*; who neuer gaue but one blow to cleaue a man in two, and to ouerthrow the strongest; yet in the end death subdued him, and layd him in his graue. Let the Idolatrous *Turkes* search his Tombe for his bones, and from those reliques draw an inuincible force to themselues; yet hee

is dead: doth not this suffice? Behold Cities, Commonweales, and kingdomes, they haue their youth and vigor; so in like manner their age and death: where is *Thebes* that great City, whereof the name is scarce remaining? where are those two Cities of *Candie* where is *Sparta* and *Athens*, wherof there remains nothing but the base ruines? And thou the Queene of Nations, falsely held to be eternall, where art thou? destroied, ruined, burnt, and drowned; in vaine do they seeke thee, for thou art not where thou were built; And you *Constantinople*, *Venice*, and *Paris*, your day will come, and why not? Seeing that whole Monarchies runne swiftly to their ruine, the *Assirian*, *Persian*,

an, Grecian, and Romaine are periſhed. You Turkes, you floriſh for a time, but behold the Scythians prepare to wreſt the reines of the world out of your hands, and what wonder? if that riues which by nature is apt to riue, if that which is eaſie to melt, melts, if that which is corruptible decayes, and if that which is of a mortall condition dies. Without doubt if there be any thing to be amazed at, it is how we are borne, how wee ſubſiſt, amiddeſt a thouſãd deaths, which reigne vpon vs; we haue but one narrow entry into life, but wee haue an infinite number to go out, which are very large and ſlippery; And yet (ô ſtrange brutiſhneſſe) we wonder how we die, and not how

we liue: Let vs then conclude with the Spirit of God, That euery man is duſt, and ſhall returne to duſt, for ſuch is his condition.

The 13. Argument taken from the benefit which the thought of death brings.

Whatſoeuer doth multiply life ſhould be precious to them that loue life.

The Meditation of death multiplies life.

Therefore the meditation of Death ſhould be precious to them that loue life.

A Great Philoſopher obſeruing the vncertenty of the time of death and

and finding that life must infallibly fall, by a bullet, by iron, by a dart, a stone, a haire, as *Fabius* the Pretor was choakt in drinking milke; with a kernell, as the Poet *Anacreon*; with a flie, as Pope *Adrian.* 4. with a splinter be he never so well armed) as *Henry* 2. the French King, whom a splinter of Captaine *Lorges* lance flying into the beuer of his caske, wounded in the head, whereof he dyed: by the rush of a doore, as *Itcrenius* the Sicilian: in the *Venerian* act (a ridiculous death) as *Gallus Pretorius*, and *Tithanius* a Romane Knight, who were smothered in the bed of lust; By the holding of their breath without constraint, as it happened to *Comon*: by delight, as to *Chilon*, who hea-

ring his forme commended for that hee had worne the prize at the Olimpike games, was so moued with affection, as he dyed; yea, in laughing, as old *Philemon*, who hauing seene an Asse eate figges vpon his table, he commanded his seruant to giue him drinke, whereat hee did so laugh, as hee fell into a hicket and so dyed. Yea, life is ruined by the pricke of a needle, as in *Lucia* the daughter of *Marcus Aurelius*, who pricking her selfe dyed: By the tooth of a combe, like to *Asfynius* the Consull, who combing himselfe, hurte his head, and ended his life. That great Philosopher, I say (considering that so many accidents, and ten thousand others not to bee foreseene, might

might in an instant take away life) gaue this wholsome counsell, That wee must dispose of euery day in such sort as if it should close vp our life within the compasse of the twelue houres. Consider, saith hee, how goodly a thing it is to consummate life before death, and then to attend without care the time that may remayne: and the better to induce vs thereunto; let vs remember the aduice which Iesus Christ gaue vnto his Disciples of himselfe: I must doe, saith hee, the workes of him that sent me, whilst it is day; the night comes and then no man can worke, *Iob.* 9. By the day hee signifies life, by night death; and his will is, that whilst we liue we should doe our duties with-

Sen. Epist. 31.

without any procraſtination, for that night is neere, that is to ſay, death : But when a well ſetled ſoule (ſaith the ſame) knowes there is no difference betwixt a day and an age, ſhee then beholds (as it were from aboue) the dayes and ſucceſſe which ſhall follow her, and laughs at the courſe and continuance of yeeres. The ſame *Seneca* doth alſo make a pleaſant diſcourſe of *Pacuuius* the vſurper of *Syria*, who being at night buried in wine, (as as if he had prepared his owne funerall) cauſed himſelfe to bee carryed from the table to his bed, & in the meane time his friends clapping their hands, danced and ſung; He hath liued, hee hath lined; and there paſſed no day but this was done.

And

And the Authour addes, what he did in an vnseemely manner, let vs doe with reason; that night approching and ready to lay vs in bed, let vs sing with ioy, I haue runne the course of my prefixed life, and if God doth adde an increase of to morrow, let vs account it for gaine. In doing so, euery day shall bee a life vnto vs, and by the multiplication of dayes our life shall be multiplyed, and why not? seeing that in what day soeuer we dye, we dye in our owne proper day, as the same *Seneca* saith, calling the present day, that proper day; seeing the dayes that are past are no more ours, being so lost for vs, as they can bee no more restored: As for the future, we cannot call them

Epist. 70. & 120.

ours, being not yet come, and may bee wrested from vs in an instant by many accidents: Moreouer, what is there in an age, that wee find not in one day, the heauen, the earth, the inhabitants thereof, the day and night by the reuolution of the heauens?

But you will say, This pensiue thought of death, hammering continually in our heads doth hasten our death. *Answ.* You are deceiued, a wiseman thinkes quietly of it; and in thinking of it aduanceth nothing, no more then the mariner in seeing the sayles full, and the wind to blow, is by the wind and sayles, not by his looking that he is carried into the Port: So by the waues of this life, not by the me-

meditation of death, wee are carried to the graue.

Let vs then end with the saying of the Philosopher *Musonius*, That he imployes not the day rightly, who resolues not as, if it were his last.

The 14. Argument taken from a Simile.

Euery sweete and sound sleepe is pleasing.

Death is a sweete, and sound sleepe. Ergo.

Anaxagoras sayed, there were two excellent instructions in Death, the one in sleepe, the other in the time going before our birth. Let vs now consider of the first

first instruction. We see that most of the heathen Philosophers haue saluted death, with the name of sleepe: *Plato* in the end of his Apologie of *Socrates*: *Tully* in his booke *de Senectute*: Obserue, sayth hee, there is no thing so like vnto death as sleepe.

Homer saith, that sleepe & death are brother and sister twinnes. Let vs obserue with *Plutarque* that *Homer* shewes their similitude, terming them twinnes, for they that are so doe most commonly resemble. And in truth wee cannot denie but there is betwixt them great affinitie. It is one of the causes of death, the cold vapour, vndigested, and quenching the naturall heate, a vapor which appeares vpon the superficies

of

of the bodie, which they also call the sweat of death. Sleepe proceedes from the fume which the meat digesting, causeth: this fume mounted vp and thickned by the coldnes of the braine, descends againe and disperseth it selfe ouer all, enters into the nerues, by the which both sence and motion is distributed throughout the whole body. So as death makes all the actions of the body to cease, euen so sleepe doth all the feeling of the sinnewes, of the senses, and all motion of the exterior members. For as wee doe often finde children lying asleepe vpon the ground, thinking they were dead; so man dying doth oftē deceiue them that stand by, being not able to

iudge

iudge whether he be dead or sleepes. Man cannot alwayes watch, he must sleepe; neither can he liue for euer, he must dye: and as he growes idle that can take no rest, so hee is madd that thinkes not to die.

As he that stooping to his worke doth stemm with traficke Boate along the shore the streame, and pouring out himselfe in warrie sweate breakes all the bancks in vprore: In retreate made to his Cottage, from the laboring light, strecht on the straw sleepes soundlie all the night.

As man after that hee hath sweat with tedious labour, being broken and growne crooked with age, after that he hath tost and turmoyld, &

kept

kept a great ſtir in the world, being layed in the earth reſts in death; he that goes to bed puts off his clothes; he that dyes vnclothes his bodie, and his ſoule departs. And as he that hath eaten and drunke ſtocky feels in his ſtomacke a gnawing and cruditie which hinders his reſt; ſo hee that hath buſied himſelf too much with worldly affayers, feels vpon the approching of reſt a remorſe of conſcience, and an irreſolution, which will not ſuffer him to imbrace death quietly; ſleepe ſeazeth vpon a man lying awake in his bed inſenſibly; ſo can he not obſerue the verie moment of approaching death; when ſleep comes he feels no paine, no more that the verie inſtant of death; If men be fro-

ward

ward and cry out when death approcheth, so do they, especially little children, who crie most when sleepe comes vpon them; Finally as in our soundest sleepe wee feele no paine, & we hold it a wrong to be awaked; so let vs assure our selues we shall feele lesse paine in death, seeing her sound sleepe cannot be troubled, nor interrupted in any sort: and therefore *Diogenes* taken with a sound sleepe a little before his death, the Physition inquiring if he had feele no paine, no, answered he, the brother comes before his sister. So *Gargias Leõtinus*, being neere his end, his bodie without strẽgth, he had many slumbers, so as a friend of his demanding how hee found himselfe. Well (saith he) the bro-

brother beginnes to deliuer mee into his sisters hands. Moreouer, Nature which hath made nothing in vaine, seems to assure vs of this proportion, by the Dormouse, which sleepes all Winter so soundly, as it will rather endure all extremities then awake: I haue seene a man of good credite, put one into water boyling on the fire, the which did not awake, but only mooue the hinder legs a little; yet in the Spring it is nimble & leaps from branch to branch: a goodly signe of the Resurrection of the dead.

The fifteenth Argument, *taken from former experience.*

Not to be yet, and to be no more,
are alike, yea the same.

We

we were in peace and rest when we were not yet. Therefore when we shall be no more, we shall be in peace and rest.

IT is an humane Argument which takes matters at the worst, and death for the total priuation of the whole man; yet without preiudice of his right, if there bee any found. Of necessity (saith *Plato*) death must bee one of these two, a with-drawing or extinguishing of al sense, and of the soule likewise: or a transmigration (as they hold) into some other place: if death do extinguish all, and be like vnto sleepe, the which most commonly when it is not troubled with dreames and fancies, bring a quiet rest; O God what

Plat. Apol. of Socrat. in the end.

what againe is death? &c.

But if it be true (which some say) that death is a translation to the happy regions, that our soules hauing shined in these mortall bodies, on this bare earth, go to shine elsewhere: as when the Sunne after that he hath enlightned our horizon, descends to giue day vnto another, and then returnes to make his course anew: what decease is there of the soule more then of the Sun, which runnes his course through our horizon all the day, and at night seemes extinct and dead to vs? Or suppose there were an vtter extinguishing & decease of the Soule, as well as of the Body, what cause were there of feare in this extinguishing, since not to haue

beene

bene at all, and to ceaſe to be, is all one; becauſe the effect both of the one and the other is, not to be: Then why ſhould wee feare that now, when by the experience of aboue fiue thouſand yeares, when we were not, that is to ſay, that we were dead, we neuer felt any kind of paine? Hereunto king *Amaſis* had regard, obſeruing one who lamented much for the loſſe of his ſonne: If (ſayd hee) thou didſt not mourne when thy ſonne was not at all, neither ſhouldeſt thou now grieue that he be no more.

Let vs conclude with *Seneca*, That (according to the opinion of all the world) he carries the ſupreame degree of folly, that weepes for that hee liued not a thouſand

Epiſt. 78.

yeares

yeares since, so hee doth second him which grieues that he shall not bee here the like time. For it is all one, You shall not be, and You haue not been. So spake the wise man by the mouth of men, saying, We shall be as if we had not been.

Obiection.

Not to haue had excellent things, and to haue lost them after the enioying them a time are very different. But he that hath not beene, is like to him that hath not had those excellent things, life and the fruits thereof, and he that is no more, like him that hath lost them, after the enioying of them. Therefore not to haue bin, and

two to be are verie differen
things

THe verie word to lose
he that after a cleare
fight doth lose his eyes
then he which hath lost the
knowledge of his sences, of
reason and vnderstanding, without the
which we had not bin? What
is he that entring into this
discourse doth not see him-
selfe swallowed vp in a gulfe
of darkenesse, nay, in eternall
horrors? And therfore S. Paul
in the name of the faithfull
Heb. 2. Cor. 5. That we which
are in this lodging groane vnder
the burthen, desire not to
be vncloathed, but to be clo-
thed againe, to the ende that
mortall may be swallowed vp
by

by life: Which shewes that the desire of man is to be, & if he enclines to death it is an assured consideration, that by death he enters into a better and more perfect being, else he would alwaies desire not to be, that is to say, death, if we take it as the argument gives it.

I answere: That if there bee a great difference not to haue beene, and not to be, he hath the greatest benefit that is no more, for hee hath this aboue the other, that he hath enioyed life and the fruits therof, which the other hath not: and els you will deny that he which hath bin admitted into the Kings Chamber, to feed him and to assist at his banquets, hath not any contentment aboue him that

hath

hath not beene admitted at all, and that hee which hath beene a Maior or a Consul in a free Citie, is not more honored then hee which hath neuer beene. But the Obiector supposeth one thing which is not, That this life is adorned which most excellent gifts; being full of most sharpe agonies, as is iustified in the 18. Argument: and therefore I deny the consequence of his Minor, and to proove the falsehood, I produce that which *Salomon* saith, *Eccles.* 4. that hee more esteemes the dead, then those which bee liuing; yea hee esteemes him that hath not beene, more happy then the one or the other.

Secondly, the losse of sight, of sences, of the habit of sciences,

ences, is grieuous to a liuing man, who hath enioyed them for a time, for that he is capable of sorrow: but to make it a conclusion to a dead man, who should be more grieued to haue lost all this, and life it selfe; there is no consequence, for that death is incapable of sorrow and mourning; wherein the Prouerbe of *Hesiodus* may be verrified; The moitie is more then the whole, the losse of sences and reason are more grieuous, and more to bee lamented then the priuation of life.

Thirdly, I deny that man dying loseth any thing, hee was but Vsufructuarie of life; God the proprietarie demands it, and he restores it, what losse? Thou art not angry if any curious sercher of

the most exquisite rarities of the world; if hauing suffered thee to see his Cabinet he afterwards drawes the curtaine, thou wilt take it patiently how great soeuer thou art: If the Seigneurie of Venice hath done thee the honour to see their stately treasure, & haue dazled thine eyes with the glistering of those 14. Pearles, of their Ducall Bonet, of the 12. Crownes of gold, and of other most rich ornaments; wouldest thou not take it patiently to giue place after some houres? Know then that it is reasonable, that the Lord of Lords, hauing brought thee into his house, there to behold the golden studdes which adorne the firmament, & to obserue the diuers motions of the 7. Pla-

Planets, and among the reſt, of the Sunne, the eye of the world; to touch and comprehend the 4. Elements and other infinite goodly creatures; if it be his pleaſure and hee make ſigne vnto thee to giue place to others that ſuruiue, it is reaſon thou ſhouldeſt diſlodge, and thanke the Lord for his fauour.

Finally, I maintayne, that the depth and horrour is as great to reaſon, to liue perpetually here without end, the ſame life which wee now breathe; (for our diſcourſe is of this life) as great I ſay and greater then to bee dead. depth; for who can perfectly comprehend a life without end? horrour, for who would alwayes liue with the feare of a hundred millions of horri-

ble miseries, which may happen in a hundred millions of yeeres, not making mention of the vices and sinnes whervnto man is subiect, & which a good man should feare more then death. As for the authoritie of S. *Paul*, it is not nature only, but the heauenly grace, which makes him to speake so; and they that shall be partakers of this grace in the same degree, may braue death with S. *Paule*; and say vnto him, *O death where is thy victory, O graue where is thy sting?* &. And if S. *Paule* in this place did contemplate in spirit the excellent ornaments which hee had seene in the third heauen in his extacie, and on the other side toucht to the quicke with the venemous sting of sinne, he makes

1. Cor. 15.

no

no mention but of the simple deliuerance, as if it had beene sufficient for him.

O wretched man that I am (sayth he) who shall deliuer me from the body of this death? Hee makes mention of deliuerance, for that he felt a Combate in himselfe, and found himselfe prisoner to the law of sinne, as the verse going before doth declare. But you will reply, There is nothing to be compared to life, it is a naturall desire and common to all men. *Answ.* Man desireth not only to be and to liue, but to be at ease: else what is hee, that like to *Ixion* in the Poet, would alwayes liue, to be fastened to a wheele? Who would alwayes liue the damnable

nable life of Satan and his angells, in the middeſt of an vnquenchable fire, but mad men and fooles? And in truth the deſire wee haue to roule on alwayes from day to day, is, that by an abuſiue hope, we promiſe vnto our ſelues ſome future pleaſure and content: The Apoſtles deſire (better ordered and grounded) was to put off this mortall body, and to put on one that was bleſſed and immortall; not vpon earth where it is not to be found, but in heauen, and by a diuine and celeſtiall power. But that doth contradict this aſſertion, That man deſires as much or more to end the miſeries of this life, as to continue this miſerable life; and therefore certaine wiſe men of the world, did

ſettle

settle their resolution vnto death vpon this *Dilemma*, saying, Either we shalbe happy in death, if the soule escapes; or else we shalbe without paine or misery, if all remaine: No small aduantage doubtlesse, seeing the greatest point of happinesse in this life, is to bee least vnhappy.

The 11. Argument *taken from two resemblances of Death.*

Swounding is a kinde of Death, and the shadow of the body is an Image of it,
But in swounding there is no paine, nor in the shadow any amazement.

BY *Syncope* I vnderstand the strongest and most extended swounding, not that which is gentle, which happeneth sometimes at the opening of a veine, in the which the patient neither loseth feeling nor speech, but that which carries away all the forces of a man, his natural (I say) and principally his vitall. Sleepe is nothing to represent death in regard of this symptome, for it is death it selfe; only there is in this sometimes a returning to life, and there none. I haue seene it and obserued it in my father being an old man. I haue conferred it with some that were apparantly dead, yet could I not finde any difference; he lay without any

any shewe of soule in any of his effects, notwithstanding that he was continually rolled vp and downe in a chamber; his pulse was not to bee felt, he was in a cold swet ouer all, the extreamities of his body were exceeding cold: And these are the very signes of a right *Syncope*, by the which the truth of our Maior is iustified, that to fall into the *Syncope*, is to fall into death; for as death is a cessation from all action, and motion, so the *Syncope* interrupts all motion, and all the functions both of sense and life. And that in this accident there is not any paine, experience doth witnesse: and the report of such as reuiue is to bee credited, and serue for as good a testi-

mony to the curious and incredulous, as if they were risen from the dead. They depose and will depose, that in the incurſion of this death, there is nothing but quiet reſt, ſo ſound a ſleepe, as the naturall is nothing in compariſon of this. And in truth when my father was reſtored to his health, and as it were returned to life againe, hee was much amazed, to ſee the company which came to ſuccour him, and his firſt words were, What is the matter? Being demanded if hee had felt no paine, he anſwered, No, & did not remember that hee had any accident; ſo as all the time betwixt the firſt acceſſe of his diſeaſe and his ſeparation, was without his feeling or memory. Thus if the

body

body becomes so insensible, that the soule (although it be present) suspends her action and agitation, what shall it then be in death, when being separated, shee shall haue no communion with it, how much more shall it bee without paine? As for the bodies shaddow, there are none but litle children that are afraid, being not able for the weakenesse of their iudgement to know what it is: But they that haue any vnderstanding, and take a little leasure to obserue this obscure Image, mooving at the shaking of their bodies, finde that it is only a priuation of the light, in the ayre opposed to their bodyes: for the Sun, the candle, or any other thing that shines, not able by his beams to

to pierce through a solid body, is forced to fall vpon the Superficies, so as it cannot lighten the ayre, which is beyond the said body. Whereupon it remains obscure and without light, and is fashioned according to the proportion of the body.

Man therefore being assured that death is nothing to the body but the priuation of life, by reason of the let which happens in the light of life, which is the soule; the which notwithstanding (no lesse then the Sun, or a Candle) doth retaine her life and remaine immortall: Man, I say, being assured of this truth, hee should not feare death, no more then the shadow of the body; for neither the shadow nor death haue

any

any setling of any thing, but onely a simple priuation of another.

The seuenteenth Argument *taken from diuersity, which is* pleasant to man.

That wherein the nature of man is pleased, should not displease the minde.

The nature of man is pleased in diuersitie. &c.

WE proue the maior of our argument, by the suffrages of many wise men. No man can erre sayth *Cicero*, that follows nature for his guide. And againe, To follow the conduct of good nature, is to follow and obey God. *Chrysippus* doth willingly heare nature, according to the which wee must liue conformably, sayth *Laertius*

1 *de Legib.*

Lib. de Senect.

Laertius, it is common nature and properly humaine: wherevnto Seneca wil giue his consēr. Sen. de vit. beat. c. 8. Natura rerum assētior, saith he: Moreouer it is our intent to liue according to nature; for, sayth he, to liue according to it, & to be happy is the samething. This common nature is interpreted by the Stoicks to be God, as Clemens Alexādrinus doth witnes: The Stoicks sayth he, haue setled the end of man to liue according to nature, changing the name of God into the beautie of nature. Let the world, sayth Philon, consent and concurre with the Law, and the Law with the world. Let euery good man as soone as he is made a Cittizen of the world, direct his actions according

2. Stroma. in decore naturæ

De mundi opifice

cording to the arbitrement and will of Nature, by the which all this vniuers is gouerned: We are afflicted, saith *Seneca*, with diseases, but curable; for Nature which hath made vs perfect, if we demande correction, helps vs. Wherefore S. *Ierome* saith, that in our spirits there is a certen naturall sanctitie, if we may so speake; the which being president in the fortresse of the spirit, exerciseth the iudgement of good and euill: which is (saith he in the same place) that Law, which by the testimonie of the Apostle is infused into al men, and as it were written in the tables of the heart. Wherefore the spirit of man should neuer part from the motions of this nature, according

de Ira. c. 13.

Ad Demet 2. de virg.

cerding to which all this world moues and is entertayned. But to come to the minor of our Sillogisme, that nature is pleased in diuers chãges, we see that this world doth neuer subsist any moment of time in one estate, not heauen, nor the seasons, much lesse the earth our common mother.

Bartas in the 2. day of the 1 weeke.

For Nature hauing with a
varied loue
wounded the Heart; Not a-
ble to remoue
The formes of all the fauors
to one part,
And at one time; she takes
into the heart
Forme after forme so; that
one face embraces
Forme by that Tract, ano-
ther forme defaces:

But

But aboue all there is no poulpe nor *Proteus* so changeable as man: for what pleaseth him in the euening, is in the morning distastful; euery day he layes new foundations for his life, sayth *Seneca*; he reuiues new hopes, at the end, yea before the last period of the thing hoped for; he often changes aduice, and turnes to the contraty of that which he pursued; and therefore life is to many a very sport, sayth hee: No man knowes what he would haue, and yet he is alwaies in quest, still desirous to change place, as if he might there plant his change, sayth *Lucretius*: And seeing that man delights so much in change, seeing that his particular complexion leades him and forceth him

Epist. 13.

Lucre. 3.

vnto it, seeing that the vniuer sall nature guides him to it, as by the hand: seeing that in this life (a death rather then life) he could not find his contentment, but misery vpon misery; why doth he not run ioyfully to the end of this life, and seeke to finde a better?

Obiection.

Man cannot lose that which is pleasant vnto him, without displeasure.
But life is pleasant to man, &c.

IN this Theater of the world there is nothing so admirable as man, sayth *Abdala Sarasin*: he may, if hee will, take the part of God and

and bee happy and ioyfull in this world; for by his free wil he may become wiſe, and be in a good, happy, and pleaſing eſtate, as certaine Philoſophers do ſhew. I will not (ſayth *Seneca* to his *Lucilius*,) that thou euer want content, I will that it grow in thy houſe, which it ſhall doe, if it dwell within thee: other petty ioyes fill not the ſpirit, but make ſmooth the brows, they are light, vnleſſe thou wilt hold him ioyfull that laughes; the ſpirit ſhould be cheerefull, aſſured, and eleuated aboue all: and preſently after he ſayth, the ioy whereof I ſpeake is ſollid, and the greater, for that it is deepe in the heart. And in another place, the ſpirit of a wiſe man is as the world aboue the Moone,

Epiſt. 23.

Epiſt. 59.

Moone, alwayes cleere and without clouds.

De vit. bea. c. 3. 6. But what is this joy? it is (saith *Seneca*) peace, concord, & greatnesse of spirit joyned to mildnesse; it is to bee content with things present whatsoever, and to become a friend to his affaiers: It is (sayth *Democritus*) to haue his spirit free from feare; and the religious Doctor Saint *Ambrose* will say, That tranquillity of conscience and assured innocency, make the life happy. Finally, *Salomon* will cry out, that a ioyfull spirit is a delightful banket, and contrariewise, a troubled minde thinkes alwayes of things which are distastfull & mournfull.

Cic. 3. de finibus 3. Offic. 1.

Trust not to these melancholie men, to whom adust

choler

choler makes white things seeme blacke; those that are happy, vnfortunate; and to feare where there is nothing but subiect of assurance. Life is as we gouerne it, good or bad, pleasant, or displeasant; and therefore *Epictetus* sayed fitly, That euery thing had two ends, and that by the one it was easie to beare, by the other combersome. If your brother, saith hee, hath done you wrong, doe not consider of it of that side that he hath done you wrong for then it is vneasie to beare; but of the other, as he is your brother, that you haue beene nourished together, and then you wil find it very tolerable.

Du Vair, who like the industrious Bee, hath gathered summarily together the flow-

ers

ers of the *Stoicks*, writes, that nature may say vnto vs, as the Philosopher did vnto his Disciples, What I present vnto you with the right hand, you take with the left, your choice tends alwayes to the worst, you leaue what is good, and imbrace the bad; Let vs take things by the good end, wee shall finde that there is subiect of loue in that which we hate. For there is not any thing in the world, but is for the good of man; As for example, you haue a sute with your neighbour, when you thinke of him, your sute coms to minde, and then you curse him and are disquieted: the reason is, you take it by the bad end; but take it by the other, and represent vnto your selfe that he is a man like

to

to you, that God by a reſemblance of nature calls you to a mutuall affection; that he is in the ſame Citie, in the ſame Temple, and doth communicate in the ſame Lawes, the ſame prayers, and the ſame Sacraments with thee, that you are bound to ſuccour one another reciprocally.

Finally, the *Stoicks* hold for a Maxime, that a wiſe man is exempt from iniurie, either to giue or receiue: he cannot doe any, being borne onely to ayde; & hee receiues none, for that being grounded vpon vertue, hee valiantly contemnes all reproch & wrong, ſo as hee is inuulnerable, as *Seneca* ſaith; not for that hee is not ſtrooke, but for that, as hee ſaith, hee cannot bee hurt.

An-

Answer: I know that the Stoicks (with whose fethers our obiector decks himselfe) haue sought to frame their wise man of that fashion, that he should not be capable of any ill, but continually possest of a sollide ioy: but whatsoeuer they haue purtrayed was but a vaine picture, without effect or truth, like vnto the *Chimeres* and *Centaures*. Who wil beleeue that a wise man put vpon the racke, feeles no paine? Who can say that the life of *Metellus* is not more to be desired, then that of *Regulus* turned vp and downe in a pipe full of nailes, and that they are equall fauours? That a wise man will ioyfully holde his hand burning in the fire, like vnto *Mutius Scæuola*?

Cic. 3. de finib. 5. de finib. Sen. epist. 66.

Finally,

Finally, that a wise man beeing burnt, tormented and put in *Phalaris* burning bull, will notwithstanding say, O what a sweete life is this! Let them do what they list, I care not. These and such like are the Paradoxes of these Philosophers, who (as *Cicero* saith) carry admiration in their foreheads, but beeing strip't naked, they giue cause of laughter, & of themselues (as *Plutarke* saith) they confesse their absurditie and vanity. And in truth, who wold not laugh, when among other things they say, that only a wise man is truely a king, rich & beautifull? yea though he were a slaue, a begger, or a *Zopirus* with his nose cut off, &c. 4. *De Finib.*

But let vs answere punctually

ally to the reasons obiected: The Sarazin *Abdala* vnderstands, that by some excellent relickes of the soule, man is admirable to the world; but hee doth not touch his felicitie, for hee hath nothing of that remayning; since his transgressiō, he is continually here below, miserable in euery degree: He had the gift of free will, to haue enioyed his owne happynesse if hee had would; but for that hee abused it, he lost himselfe and his liberty, saith S. *Augustine*. He rules ouer all creatures, but a miserable domination, in the which the meanest subiect exceeds his Lord in felicitie; and twise miserable, in the which the Lord suffers more miserie then the most wretched of his subiects.

Reade

Reade *Plutarke*, and then *Homer*, but aboue all the Spirit of God in the holy writ, who knowes what wee are, and qualifies man with no other titles, but of darkeneſſe, and fooliſhneſſe to thinke a good thought of himſelfe; a brutiſh man, who comprehends not the things which are of the Spirit, and cannot vnderſtand them, for they are ſpiritually diſcerned.

Epheſ.5.

1.Cor.2.

Finally, hee ſhewes him to be weake, ſicke, dead in his ſinnes, a vipers broode, not able to doe any good thing, for that he is bad; and by conſequence, cannot take part but with Satan the prince of darkeneſſe, and the father of lyes and all iniquitie.

Epheſ.2. Coloſſ.2. Math.12.

Moreouer, if *Seneca* and others to retayne men in life,

teach them what they ought to doe, it is no argument that they diuert them from death when shee shall present herselfe vnto them: but contrariwise, *Seneca* doth in a manner generally protest, That death hath no discommoditie, that it is not onely without ill, but without the feare of ill, and that it is a fooliſh thing to feare it, &c.

Epiſt. 36. Epiſt. 24. 31.

As for life hee calls it deceitful and vicious, for that it is alwayes imperfect. But see how vpon this queſtion hee opens his heart to ſorrowfull *Martia* for the death of her ſonne; O ignorant men, ſaith he, of their owne miſeries, which doe not commend death, as the goodlyeſt inuention of nature! For whether that ſhe holds felicitie inclo-

De conſol. ad Mart. 22. Epiſt. 102. ad Mart. c. 20.

ſed,

sed, or excludes calamitie; be it that shee ends the satietie and wearinesse of old age, or that shee carries away youth in his flower, in the hope of better things; be it that shee calls vnto her the most vigorous age, before that it hath mounted the roughest steps, yet is she to all men their end, to some a remedy, to some a vow; and those are more bound vnto her, to whom she coms without calling. He goes on, but he cuts off his discourse to come to the end of his life which was cut off: for being commanded by *Nero* to dye, without any delay hee willed his Surgeon to open a veine in his foote, holding it in a bason of warme water, and saw with drie eyes his life fade

away. But S. *Ambroſe* aſſures, that a good conſciẽce makes the life happy; Be it ſo, but forgets to adde, That in the death of the faithfull this happyneſſe is doubled, for it is pretious before God: And in the end I deny that thoſe men, in whom a melancholy humour doth moſt abound, ſuffer themſelues to bee ſo abuſed in their iudgements: for this humour is more aduiſed then all the reſt, hauing ſome diuine matter in it, as *Ariſtotle* ſaith; and therefore more to be credited then the reſt, and particularly more then the Iouiall ſanguine.

As for the admonition of the *Stoicks*, it was eaſie for them to ſpeake it, but vertue conſiſts in action: and I know not whether *Epictetus* did that

that himself which he taught to others; otherwise (as the Prouerbe saith) I hate the Philosopher which is not wise but for others, and not for himselfe. You will that I take the most troublesome things on the best side; yea, but I see no end of that side: it is like vnto occasion, which hath long haire before, and bald behinde. Where is that end then? I cannot see it, and admit I should, I cannot attaine vnto it, being borne vnder the planet of *Saturne*, & alwaies taking things on that side which is sadde. I would haue my neighbour and my aduersarie obserue your precept, and he would haue me; and so neither of vs doe it: and we continue by reason of the one and the other, in

continuall vexation.

Finally, the pleasure of this world is very small, and intermixt with many displeasures: It is a Myne where there is gold, but it is so fastned to the stones, as to draw one crowne it will cost 12. So there is not one ounce of joy, but doth cost a pound of sorrow.

The 18. Argument taken *from the miseries of* life.

Euery Estate that is full of calamity, should desire, and not apprehend a change.

This present life is full of calamity &c.

The

THe field of this ſtreight life is ſo ſpacious, and ſo full of great dangers and extreame miſeries, as the exchange thereof, to him that hath any ſence, cannot be but delightfull. Obſerue the diſeaſes of the body, meaſure & number their greatnes and their great number: conſider the tempeſts & ſtormes of the paſſions of the ſoule, the clouds and troubles of his vnderſtanding; and you will conclude, that man muſt of neceſſity change this life, or to be continually miſerable in euery degree. And therefore he was fitly compared to a Bull, which leapt ſuddenly into his Maiſters garden, and by chance ouerthrew ſundry ſkepps of Bees,

which being prouoked came forth, assaile him and sting him on the throate, backe, in the eyes, and generally all ouer. And it auailes him nothing to pierce the ayre with his homes, to beate the earth with his feete, to whippe his flankes with his strong tayle, to roare & make a noyse; yet his stingings sticke still to him, and do not leaue him: So man since that in his Creatures garden, in the earthly Paradise, he durst presume to ouerthrow and transgresse his Masters commandments, there is no part of him from the head to the foote, which is not toucht and pierced euen to the marrow of his bones with many calamities: his head is subiect to inflamed Phrensies, which make him

him madd; to the *Apoplexie*, which like Lightening deprives him of all motion; his eyes are toucht with the *Opthalmie* or inflāmation: the Squinancie takes him by the throate, which making the Muſcles to ſwell with a congealed bloud, ſtoppe the paſſage of reſpiration: the inflamed Pleuriſie ſtabs him in the ſides; the Feauer burns him, the ſwelled Dropſie drownes him: the Iaundiſe makes war againſt his Liuer, powring forth gall for pure bloud; the vngentle Cholike wrings his bowells, ſtraitens the paſſages, and makes of his mouth a ſtinking Iakes; the bloudy flux excoriates his gutts: the hardened grauell ſtaying his vrine in the bladder, pricks him moſt horribly:

the

the Goute knits his sinnews faster then bonds of Iron: the Canker burnes his flesh more then fire it selfe; the filthie and lousie Phtiriasis eats his skin: Finally, there is not any member either within or without the body, that is not subiect to many infirmities; Who can comprehend them all, seing the eyes alone by exact search of Physitions is assayled with 113. diseases? And who doth not see here that the estate of man is very wretched? And that which doth aggraue this, is, that euen those helps wherewith they think to ease themselues the medicins are conuerted into worse torments then the disease: the strict dyets, the bitter potions, the cutting and burning of members,

which

which they vſe in Cankers and other vlcers; that tubbe wherein they boyle the bodies of ſuch as are infected with the venerian ſcab, or the French poxe; with a thouſand other deuices to reſtore health and life to man: what torments, what agonies, and what cryes do they not cauſe vnto the poore patients? Theſe miſeries are great, but thoſe of the minde are greater, which ſeemed for her noble extraction not to be ſubiect to any. Come and let vs runne ouer her faculties: the vnderſtanding holds the chiefe place; at the very entrie of life we ſee in infants a greater ignorance then in brute beaſts. Fawns as ſoone as they are borne know their dammes, and without helpe

of

of any, goe into the most secret places to seeke the dug and sucke; whereas children new borne know not where they are, and being neere the breast, will crie and perish with hũger rather then suck, as S. *Augustine* writes, and experience doth teach: This ignorance hath taken such deepe roote in the spirit of man, as to roote it out, and passe vnto the sciences, there is found such difficultie, as most men had rather liue perpetually in darkenes, then to take so much paines to learne.

Lib 1. de pec. mer. & remiss. c. 38.

Thirdly, (and that is most lamentable) man knowes nothing of his last end, in the getting of which knowledge consists his soueraigne good; hee goes alwayes astray, if God

God doth not inſpire him from aboue. Let all the ſects of Philoſophers be witneſſe, who by ſo many diuers waies haue ſought it, yet could not finde it.

Fourthly, the ignorance in man of his Eſſence, is a notable miſery: the Angels know themſelues perfectly. The ſoule knowes nothing leſſe then it ſelfe: and the body which was giuen it for an Organ of the Sciences, hinders it, that ſhe neither knows her ſelfe, nor any other thing; for the body which corrupts, makes the ſoule heauie, and Wiſ. 6. this earthly habitation puls downe the ſpirit, that it cannot raiſe it ſelfe to thinke of many things. For a fift point there is a curioſitie or naturall itching, to obſerue the actions

actions & errours of others, more willingly and diligently then his owne; this misery is great: for to know his owne faults is alwayes profitable, and many times necessary; to examine other mens actions, is seldome good, and many times pernicious.

There is for the 6. place, and for the deepest degree of the calamitie of man, the depravation of his will: he wils not that which hee should, and wils that which hee should not: that which hee should do is conformable to nature, to reason, & to vertue; whereof the Law is written in his heart, and the seed cast in his spirit. Other creatures moue speedily and easily, to that which is proper vnto them and seemely, and contrariwise,

wise they go vnwillingly and by force, to that which is repugnant to their nature. But men, they reioyce when they haue done euill, they take delight in their impious works, saith wise *Salomon*: Man drinkes sinne as the fish doth water, saith *Iob*. Yea the corruption is so generall, as it is become a prouerb, It is a humane thing to erre: he thoght so, who to excuse his sinne of adultery, said, The night, loue, wine and my yong age, perswaded me vnto it, &c. Finally, wil you see a great signe of great misery in the spirit of man, which is, that he is neuer content with his condition, an other pleaseth him better. Other creatures apply themselues easily to the course that is offered vnto them, & seeke

Prou. 2.

seeke no change: it is the property of sicke persons to affect sometimes one thing, sometimes an other, to change beds hourely, as if in the bed only consisted the remedy of their griefe; they desire one kind of meate, and are presently distasted. Wee (sayeth S. *Gregory*) borne in the misery of this pilgrimage, are presently loathed, we know not what we should desire; and a little lower: In the end we grow into a consumption, for that we are distasted of euery thing, and we are wonderfully tired with the want of eating and drinking.

Greg. hom. 36. in Eu.

Saint *Chrysostome* doth also sharpely censure this furious dainty, for that euery man doth commonly complaine

plaine of that whereunto he is most bound, as if it were an insupportable charge, *Homil. 60. Cleobulus* in *Plutarke*, obseruing the inconstancy and foolish demands of many, sent them for answere to the mother of the moone: On a time, sayd he, the moone intreated her mother to make her a little garment that might sit close to her body: And how is it possible, answered shee, seeing that sometimes thou doest encrease, then thou art full, and after decreasest? If now from this most eminent part of the soule, wee descend vnto the sensitiue, how many men are borne blind, or deafe, and dumbe, or lame, or in some other part counterfeite and monstrous? who although they

they were not so in the beginning, yet are growne so: how few be there but feele it in their old age? Looke into other Creatures, if you finde these defects.

In man that facultie of anger, which was giuen him as a strong man at armes, to repulse all that outwardly should offer to trouble him; behold how it seeks to dominere ouer reason, how it treads it vnder foote, and turnes man into a madd dog to bite, and into a Scorpion to flatter and sting, and into worse then that. Let vs proceede, and leauing those naturall infirmities, Let vs obserue the accidentall; How many haue endured an vnspeakable torment by thirst, which hath forced them to drinke

drinke their owne vrine, yea that of others? Then hunger, which could not abstaine from humaine bloud, but hath fallen vpon dead carcasses, and liuing men; not onely vpon strangers, but euen mothers vpon their own children; deuowring them cruelly and greedily, whereof the sacred historie and Pagan is full. *Lament. 4. 10.*

Thirdly, there is so great paine to maintaine this dying life, that man in this world hath lesse rest then a Mill Asse; Man is borne to labour as a bird to flie, sayth the holy writ: and the Eternall cries from heauen; Thou shalt eate thy bread with the sweate of thy browes. Doe not tell me that this is no generall Law: it is; for without

out exception, hee that trauells not with his bodie, trauels in minde: thinke you that ambitious and voluptuous men, yea theeues, are not more troubled and vexed then handy-crafts men? If you reply, that at the least students are happie; yea, in comparison of them that are more miserable: but being considered absolutely, they haue their part of miserie by their sitting life, which is necessarie to meditation; they haue sooner filled their bodies with diseases, then their soules with knowledge. Moreouer, he that adds knowledge, adds torment, sayth the wise man; and yet most part of students haue no sooner learned the tongues, the instruments of sciences, nor the

the principles, but they must leaue all, eyther through death, which cuts them off; or through age, which tends vnto it, & which depriues them of all ablenes, memorie, industrie, sight &c. Wherefore one dying complaynes, that when he began to know many things and to gouerne his life well, he was called out of life. Another beginnes his booke with these words: Life is short, the arte long, the occasion hasty, the experience dangerous, the iudgement difficult: as if he would say, Miserable man, who cannot possibly for his short continuance, for his weeke iudgement, for the slowneſſe of his flesh, for the slippery estate of the world, attaine vnto that knowledge which is so ne-

Hippoc. Aph. 1.

necessary for him. But this is not all, we haue yet but lightly runne ouer the miseries which man hatcheth in his bosome; they which assayle him without are more violent: Hee hath his God and Lord interessed and angry against him, wee are all borne the children of wrath, the whole world makes warre against him; and what wonder is it, seeing that hee that rules it is his enemy? he is infested with the incursions of spiritual malices, which dwelling in the most cloudy ayer, are alwayes ready like carrion kites to fall vpon the prey of man. Man is alwayes to man, & in al places a troublesome enemy, and the ancient prouerbe sayeth, That man is a wolfe to man, and the more

meanes

meanes he hath to hurt, the more dangerous hee is; and in truth neuer Tigers, Onces, or Lyons, haue so torne men in pieces, as the *Phalares*, the *Busines*, the first Emperors, the *Massachiers*, & the *Spaniards* at the *west Indies*. Benz. l. 3. c. 5.

Fourthly, there is not any little Creature which doth not shoote out the darts of his poore splene against man, being grieued to see such a Tyrant reigne vpon the earth.

Fifthly the heauen, fire, ayre sea, & land are armed against him, & dart out against him their venimous influences, lightning and hayle: They shake him with their earthquakes, they swallow him with their opening, they

drowne him, they burne him. If thou thinkeſt in fayre weather to walke into thy Garden, to recreate thy ſelfe, the Aſpike attends thee in ambuſh vnder ome flower or herbe which thou doeſt intend to gather. If thou doeſt enter into a ſtrangers houſe, the maſtiue will take thee by the thigh; if into thine owne, yet art thou not without feare, for thine owne dog may be madd, byte thee and make thee mad. Fynally, that which exceeds all theſe miſeries, is, that when thou ſhalt thinke thy ſelfe moſt ſafe, a thouſand vnexpected accidents may ouerthrow thee: ſome one returnes from market (ſaith *S. Auguſtin*) ſound and luſtie, who falling breaks a leg, whereof hee ſhall dye.

Who

Who ſemes better aſſured then he that is ſet in a ſtrong chaire? yet vpon ſome troubleſome newes, hee may be diſquieted, fall, and breake his necke; Another laughing eating and drinking, ſhalbe ſuddenly ſurprized with an Apoplexie riſing from ſome vnknowne cauſe, and dye preſently. What receptacle ſeemes more ſafe and commodious for hunters that are wearie and full of ſweat and duſt, then a cleane houſe with a good fire? And yet a Prince with his traine, thinking to retire him to ſuch a place, found himſelfe in ſuch dāger of death in the morning, as he could not eſcape without the loſſe of his nayles, that fell away by the vehemencie of his paine, and two of his

company found ſmothered in the morning whence, thinke you proceeded the cauſe of this ſtrange Accident? It was from the wall newly plaſtered, which caſt forth a virulent vapor, which together with the ſmoake of a great cole fire, fumed vp into the head, & diſperſed his poyſon throughout all the members of their bodies; Who could haue foreſeene this accident, but too late? *Ammianus Marcellinus* reports the like to haue happened to the Emperour *Iouinian*, who was found ſmothered in the morning by the like poyſon. And to conclude, what ſeemes freer from breaking, then a head lying in the ſhadow far from any houſe? & yet it happened that the Poet *Æſchi-*

liſt. lib. 5.

lus

lar being ſo retired, an Eagle flying in the ayre, thinking his bald head had bene a flint ſtone, let fal a *Tortoſe* to break it, and to haue the meate; but falling downe it brake the skull of poore *AEſchilus*. Val. Max. l. 9. c. 12.

The firſt Obiection.

That which ſhall not happen vnto vs, is not to bee accounted among our miſeries.

But theſe misfortunes ſhall not happen vnto vs, &c.

THeſe miſeries (if it pleaſeth God) ſhall not befall vs, but where is that warrant from heauen to aſſure vs? The comicall Poet ſaith, That man cannot be exempt from any humane accident: No man liuing can

ſay without warrãt, This ſhal not happen vnto mee, ſaith *Menander*. What befalls to one, thinke it may happen to thee, ſaith *Seneca*; for thou art a man: and therefore retaine this and thinke of it, not to be deiected in aduerſity, nor puſt vp in proſperity, but haue alwayes before thine eyes, the liberty of fortune, as being able to lay vpon thee all the miſeries ſhee holds in her hand. Man is in continuall warre vpon earth: Is there not a courſe of warre ordayned for mortall men vpon earth? ſaith *Iob*. If he be freed from his enemies abroad, let him beware of ſome treacherous *Symõ* at home: Be alwaies ready, ſayd Ieſus Chriſt, for you know not the day nor the houre: no man is no more aſſured

Epiſt. 7. 19.

Iob. 7.

sured against death then the bird is against the shot of a harquebuze; God would (saith S. *Augustine*) that wee should watch continually. But if changing thy tune, thou thinkest that thy neighbour is not afflicted like thy selfe, and that hee is much more happy, thou art much deceiued: Euery man feeles his owne griefe: *Herodotus* hath seene it and written it, saying, That if all men liuing laden with their owne miseries, had brought them together vpon one heape, to exchange with them of their neighbours; hauing well weighed them and viewed them, euery man would willingly carry backe his owne. Without doubt this present life is so full of miseries, that

Lib. 7.

in comparison thereof death seemes a remedy. A long life is but a long torture, saith S. *Augustine*. And what other opinion can wee haue, seeing that Iesus Christ, who was giuen vs for a perfect president, is neuer propounded vnto vs laughing, but sometimes weeping? as when hee approched the Tombe of his friend *Lazarus*, and when as he wept vpon the ingratefull Citie of *Ierusalem*: and therefore the Apostle saith, That in the dayes of his flesh, hee offered himselfe with great cries and teares to him who could saue him from death: What is that? but to shew vs that this life is not worthy of ioy, but of lamentation; not of laughter, but of crying: as the Philosopher *Heraclitus* doth

Ioh. 11.

Luk. 19.

Heb. 5.

doth esteeme it, who alwayes with a weeping voice did lament the estate of this life.

The second Obiection.

It is a cowardly consideration not to be willing to die, but to cease to liue.

This reason hath that consideration.

TO denounce death to end the miseries of this life, is (sayth one) to propound a carnall end to the liking of sensuality: Vpon death (sayth another) the priuation of this life, there is no Cataplasme, but of a better life: for the losse of earth, but the enioying of heauen.

Answere. Death is the corruption of the flesh, and a

priuation of all the ſences: to the end therefore that the remedy may be proportionable to the fleſh, it muſt alſo be fleſhly, ſenſible and palpable. I grant that in retiring our ſelues, we muſt not think only to fly from humaine miſeries, but rather to draw neere to diuine fauours: But betwixt doing and duty, who doth not at this day ſee an infinite diſtance? That elect veſſell of the holy Ghoſt, that great Apoſtle Saint *Paul*, ſeeles a Law in his members fighting againſt the Law of his vnderſtanding: He complaines there was a thorne thruſt into his fleſh; the angel of Satan did buffet him: what is this but the relikes of ſin, of infirmity, diſtruſt? what gloſſe ſoeuer they will ſet of

Rom. 7. 23.

2. Cor. 12. 7.

it

it. If Saint *Paul* were such a one, what then are we poore dwarfes, wauering and staggering? let vs not flatter and seduce our selues, for our workes discouer vs; O God fortifie vs, and make thy holy Spirit to reigne in vs; and attending the happy effect of diuine promises, let vs meditate of the Testament sealed with the bloud of Christ.

But if the horror of death which doth threaten vs of euery side, comes to hinder our holy meditations, let vs vanquish it by the darts of reason: this may be done, and it is that we ought to doe; The Surgion which hath searcht a wounde, hath applied a fit Cataplasme, hath made his patient without passion or paine, is to be cõmended.

mended. The Philosopher which hath examined the naturall death, hath found out the cause of the feare it giues, & hath accomodated reasons fit to take awaie this feare, and to assure mans courage, is not to be contemned. I know well that hee which through death hath made vs see the life eternall: hath done more, but this worke is of God and not of men: and if the sacred word of the eternall God doe it not, no humaine voice can doe it. But doe you say, there is no Cataplasme fit for the losse of a pleasant life, but the hope of a better? *Answer*; You presuppose two suppositions heere which are not; First, that life is full of pleasures. Secondly, that in death wee

haue

haue a feeling of the losse, against that which hath beene and shall be said; to the which I will send the refutation: & in the meane time for witnes of my saying, I propound that great Diuine S. *Augustin* writing that which followeth. The present life is doubtfull, blind, miserable, beaten with the flowing and ebbing of humors, weakened with paines, dried vp with heate, swelled with meate, vndermined with famine, cõfounded with sports, consumed with sorrowes, distempered with cares, dulled with pride, puft vp with riches, dejected with pouertie, shaken in youth, made crooked in age, broken by diseases, and ruined by death &c. Many great men who haue not wanted

any

any thing for the enioying of all pleasures; yet would they in their life time haue writtē vpon the Marble which should couer them dead, for a conclusion of the Epitaph, these last words: The life and birth of mortall men is nothing but toyle and death: as one waue driues on another, so one miserie thrusts on another: the one is no sooner flying, but the other followes him: And as in the eye, one teare springs of another, so one sorrow riseth out of another: as *Buchanan* hath learnedly written in his Tragedie of *Iepthe*.

The 3. Obiection.

It is not lawfull of himselfe and without other sons: Com-

mand

mand, to remaine in a place that is bad and troublesome.

Life is a place bad and troublesome.

It is not therefore lawfull of himselfe, without other command, to remayne in life.

THis long *Iliade* of calamities of this present life, seems to perswade man to the doctrine of the Stoicks, which is to depart when it is too troublesome: so speaks *Seneca*, A wise man liues as long as he ought not so long as hee could: he will see, how, with whom, & how he should liue, and what he should doe: if many things fal out troublesome & crosse his tranquillitie, he frees himselfe, and he doth it not only in the vrgent necessitie, but as

as soone as fortune seemes suspect vnto him, he cõsiders that it imports not whether he giue himselfe his ende, or that he receiue it. Moreouer that it is wretched to liue in necessitie: but there is no necessity to liue in necessitie. *Diogenes* meeting one day with *Speusippus* being sickly, & causing himselfe to be carried by reason of the Gout, he called vnto him in these tearmes, God giue thee a good day *Diogenes*: to whom he answered, But God giue you no good day, that being in this estate haue the patience to liue. With the sharpnes of these Cynicall wordes *Speusippus* was so moued, as contrarie to the precepts of his sect, he endde his owne life. But let vs produce (if you please)

please) foure reasons by the which the olde men haue debated there follie. The 1. Life and death, say they, are indifferent things, and therefore man according to his commoditie may vse them indifferently. Wherefore saith *Lucretius*, As one that is inuited, hauing feasted & taken his refection, retyres himselfe: so being glutted with life, why dost thou not depart? O foole why doest thou not imbrace a pleasing rest? what interest hast thou that death should come vnto thee, or thou goe vnto it? Perswade thyselfe that this speech is false, and proceeds from an indiscreet man: It is a goodly thing to dye his death, for it is alwayes thy death, and especially that which thou hast

Lucret 3.

Sen. epist. 69.

haſt procured to thy ſelf. The 2. Death is the goodlieſt port to libertie, which is the fruite of wiſedome. I will not ſerue (ſaid that *Lacedemonius* child) & caſt him down a precipice: who learned to dye in contempt of ſeruitude, he is free from all power: what doth a priſon, a dungeon or fetters touch him? he hath an open port. The 3. Wherefore hath nature giuē ſo ſtreight an entrance vnto life, and hath preſēted vnto man ſo many large iſſues vnto death, if it ſhal not bee lawfull for him to depart when he pleaſeth? On which ſide ſoeuer (ſaid *Seneca*) thou ſhalt caſt thy eies, thou ſhalt finde the end of thy miſeries: doeſt thou ſee this precipice by which they deſcend to liberty? doeſt thou ſee this ſea, this

Senec. Epiſt. 26.

De Ira, 3. c. 15.

this riuer, this pit? there is liberty in the bottome: doest thou see this little tree, crooked, curſed? Liberty hangs at it: Doeſt thou ſee thy throat, thy heart? Theſe be the fruits of ſeruitude: *Plinie* ſaith, that the earth our common parēt hath (for pitties ſake) ordained poyſons to this end, that beeing able to ſwallow them eaſily, we may with equall facility diſlodge out of this world: So in old time, Kings and great men did keepe certaine poyſon ready for any ſuddaine vſe in the doubtfull euents of fortune, as *Titus Liuius* reports: and therefore many haue poyſoned themſelues, being valiant, and eſteemed great perſonages: *Zeno* being 98. yeeres old, yet ſtrong and luſty; returning from

from the Schoole, hee ſtumbled and fell, and being down hee ſtrooke the ground with his hand, ſaying, Heere I am, what wilt thou? And being come to his houſe, hee layd downe his life of himſelfe. *Cleanthes* hauing an Vlcer in his mouth, and hauing abſtained two dayes from meat by the aduice of the Phiſitions, was cured; Beeing then perſwaded by them to eate againe: Oh no, ſaid he, hauing paſt the greateſt part of the way, I will not, I will not returne againe; and ſo he died of abſtinence. We could produce many others much cõmended, as *Lucrece*, *Cato*, and others, if they were not ſufficiently knowne.

Anſwer. I deny that the ſwarme of miſeries of this preſent

present life, is a sufficient cause to depart when wee please; the great God which hath placed vs here, must first come and take vs away. *Pythagoras* in *Tully*, forbids to leaue the Corpes de guarde without commandement of the Captaine: as a prisoner breaking prison agraua tes his crime, so the spirit violating his body, makes himself guilty of a double torment. And he that hath so strictly forbidde to kil, meant it as well of himselfe as of others: And therefore *Virgil* platonizing, sings vnto vs, that they which haue inhumanly slaine themselues, hold the first place in hell: As for the vertue which they pretend in it, the most quick-sighted Philosopher hath seene nothing but feare and foolish-

Arist.3. Ethic.c.7.

foolishnesse,& thus he speaks It is the part of a coward, and not of a valiant man, to dye by reason of pouerty, of loue, or for any other thing that is troublesome; it is a faintnesse to flie difficult things; and after, He suffers not death as a good thing, but flying the euill.

Ethic. ad End. lib. 3.

Finally, he that murthers himselfe, wipes himselfe for euer out of the booke of life; for that he dies impenitent, in the act of sinne, neuer to haue remission after this life, nor (as Saint *Augustine* sayth) any indulgence of correction. But to come neerer to our *Stoickes*, wee will first appeale from *Seneca* to *Epictetus*; O men! sayth hee, haue patience, attend God vntill hee giue the signe, that hee hath dis-

dismist you from this ministery, then returne vnto him. But for the present, support courageously, inhabite this region in the which he hath placed you; this habitation is short, easie, not burthensome, &c. The 1. reason inferring, that life and death are indifferent, is false; for it is to teare in pieces the sacred communion of the soule with the body, of man with his neighbour, to kill himselfe. Man is not borne for himselfe, but after God for his Country, which hee depriueth of a good son, such as he ought to bee. *Aristotle* hath seene it, and hath written it, saying, That he that kils himselfe doth wrong vnto the Comonalty; but to doe wrong is no indifferent thing: More-

Ethic. l. 5. c. vlt.

Moreouer, it is a sinne against nature; for euery man loues himselfe, naturally, and desires to preserue his being: also wee do not see any other Creature, but man, to kill himselfe through impacien-cy of paine. The 2. reason which speakes so much of li berty, is friuolous and ridicu-lous; for what liberty is there in a dead man? who hath neither the power nor the will to chase away a fly that stings him; who is made subie-ct to all sorts of wormes, rottennes, and stench: what is liberty, but a power to do what we list? but death nei-ther hath will, action, nor any power: it is mockery in my opinion to produce this de-fence.

As for the third, poysons

are

are giuen by the earth rather to preserue life, thē to destroy it, to make antidotes & preseruatiues against malignant and venimous diseases, and a thousand vnexpected accidents, by the biting of mad or venimous beasts: omitting the true cause of diuines, that the sinne of man hath infected all, powring forth his poyson vpon the Creatures which enuiron him; & therefore as Saint *Paul* sayth, they sigh and long after their future restauration. Finally, examples binde vs not, but rules; wee liue not according vnto others, but as we ought: the Law of God is plaine, sealed in the particular nature of euery one, Thou shalt not kill, by the which we are forbidden the simple homi-

Rom. 8.

cide of our neighbor, for that he is of humaine blood; next the parricide of father or mother, for we are their blood; which doth much augment the hainousnes of the offéce: 3. The murthering of our selues, which exceeds parricide in a degree of horror. To this we must haue regard, not vnto what *Zeno*, or *Cleanthes* haue done. And the *Stoickes* who in all other places so much recommend vnto their Disciples, seemelines, honesty and duty, seeme to me in this point forgetfull, blind & preuaricators: what shal we then do? That which a wise *Pagan* did aduise vs; It is for valiant men, sayd he, rather to contemne death, thē to hate life. Many times faint hearted mē are driuen to a base cōtempt of

Cur. l. 5.

of thēſelues, throgh the weanines of labor, but vertue will trie al things: Seeing thē that death is the end of all things, it is ſufficiēt to go ioyfully vn to it. To his words we adde, That our intēt is not to take away life, but the terror of death when it comes: a wiſe man wil liue ioyfully, ſo long as it ſhall pleaſe the Lord of life: He wil die alſo more ioyfully when it ſhall pleaſe the ſame Lord. This is that he ought to do, and doubtleſſe man may without ſin deſire, yea pray vnto the Lord that hee may liue long for many reaſons, but eſpecially for 2. The one concernes the glory of God, in the adminiſtratiō of the charge which hee hath committed vnto vs; therefore the Son of God in

dying would saue his Disciples, by that voice full of vertue, which he vsed to the *Romaine* souldiers and *Iewes*; If you seeke me, let them go: the which preserued them long; especially his well-beloued S. *Iohn*, whom he retained in life vnto ninety yeares. The other respects our children,
Iohn 18.8. parents, and friends, of whom we may and ought in conscience haue a care; seeing that (by the censure of the Apostle) hee which hath not a
1. *Tim.* 5.18 care of his family, hath denied the faith, and is worse then an *Infidell*.

But besides these reasons and some others which doe simbolize, I say that the desire to liue were not fit, if there were no other reason; for there is no ceasing from sinne

sinne, so long as life doth last; so as the longer wee liue the more culpable we are before God: So as I maintaine, that the feare to vndergo death, I meane death simply, is alwayes vicious, foolish and ignorant.

But to be a Murtherer of himselfe, without comparison it is much more execrable; the Lawes of euery well gouerned Common-weale haue thundred against it: yea the Grecians in the midst of armes, (whereas lawes are silent) would not in signe of indignitie, burne the body of *Aiax*, according to their custome, for that hee had slaine himselfe: The virgins of *Milesia* for that they had furiously strãgled themselues were drawne by publike ig-

nominie through the ſtreets of the Citie and in ſuch caſes God doth vſually ſhew viſible ſignes of his reuenging wrath: So in Parthenay a towne in Poitou, a certaine woman in the abſence of her huſband, was taken with a deuiliſh deſpaire; ſhe tooke the little children, when ſhee had ſmothered them and hanged them, then ſhe came vnto her ſelfe, went vp on a ſtoole and hung her ſelfe, and and thruſt awaie the ſtoole with her foote; but the rope brake, and ſhe falling downe halfe dead, found a knife, (the Diuell is a readie officer to furniſh inſtruments to doe euill) which ſhe takes and thruſts into her boſome; The next day, the matter being knowne, all the world ranne thither

thither with the iudges, who cauſed her bodie to be caſt out vpon a dunghill neere vnto the towne wall. Not far from it there was a corps de gard, and neere it a place for a ſentinell; the gard being ſet (for it was in time of warre) the ſentinell heard a fearfull noiſe in the ayre right againſt this Carcaſſe, and after a long ſtay was forced to leaue his ſtand: the gard alſo amazed with this noyſe, thought to flie awaie: Thus the Diuells made ſport with this poore deſperate woman.

The 19. Argument *taken from the contradiction of man touching Death.*

Not any thing that is sometimes called for by vs with ioy, being come, should be troublesome. Death is sometimes called for by vs with great ioy.

THe Pagans to describe the pittifull estate of man in this life, haue fained that *Prometheus*, mingling the slime of the earth with tears, made man therof; whervnto a Latine Poet hath alluded, saying,

Teares be the our Births;
B th' l all in teares we liue.
And Death in teares,
Many alarums doth giue.

But what need of testimony but the continuall feare and feuers which spring from the apprehension of those infirmities wherof we haue made mentiõ? Thy bowells wroung with

with the cholicke, a thousand gripes and throwes at euerie child bearing, if thou beest a woman; the pinching cares that trouble the mind, make thee by interruption & sodden exclaming to desire death; & not without reason, seeing that the Prophet *Elias* serues thee for a patterne, who not knowing how to auoyd the ambushes that were layed against him, did wish to dye. 1. *Kings* 19

But let vs cast our eyes vpon those miseries that make vs to desire Death, not as wee propounded them, nor as we haue found them, but as they make themselues known. If we shall iudge of the streame by the spring, what may we hope for of the life of man, conceiued betwixt the vrine and excrements, borne naked

& all in tears; but only a perpetuall flux of corruption, pouertie, and calamities: & therefore it is not without reason that S. *Bernard* sayd, That man is but a stinking sperme, a nourishment for wormes, a sacke of excrements; and such should wee see him within, if the skinne did not stay our sight outwardly. Doe we doubt of it? seeing of this liuing substãce there are ingendred wormes about an ell long, and being dead, serpents in the pithe of the backe, as *Plinie* writes, and experience teacheth. *Plutarke* reports that the king of Egypt hauing caused the body of *Cleomenes* to be hanged, and the garde hauing discouered a great serpent wound about his head, they called the

Lib. 10. c. 66.

the people, who running to this spectacle called *Cleomenes* as a demy-God. The like happened ro a young man a *Germaine*, who would neuer suffer his picture to be drawn in his life time, but onely granted to his kinsfolkes, (who importuned him) that some dayes after his interment, they might take him vp, and draw him as they found him: Being taken out of the graue, they saw about the Diaphragma & the pith of the backe many little Serpents, to verifie what the authour of *Ecclesiasticus* saith, When man dyeth he becoms the inheritance of serpents. The life of man is a candle exposed to all winds, saith *Epictetus*: His body is a storehouse of all sorts of diseases, saith

c. 10. ve. 13.

saith another; his flower (his most excellent point of glory) is such, as he is alwayes in paine and martyrdome; and this point passeth away, dazling the eye like a flash, greatnesse and worldly riches are no more sstured, then the waues of the sea; they flowe suddainely, and ebbe no lesse violently. *Sesostris* King of *Egypt*, causing himselfe to bee drawne in a Chariot of pure gold, by foure Kings his prisoners, one of them held his eye fixed vpon the wheele, which did rolle vp and down by him; *Sesostris* obseruing it, demanded of him the cause of his countenance; who answered, That looking vpon the wheele, and obseruing the spoaks to bee sometimes aloft and suddainely downe

againe; I call to minde the rolling change of my selfe and my companions: *Sesostris* considers hereof, abates his pride, and giues liberty to his Captiues. Such is the estate of the affaires of this world, like vnto a marke, subiect to infinite darts of aduersity: No man knowes what the night brings, sayd one in *Titus Liuius*; the pleasures are vncertaine, but the displeasures most certaine: Nature giues vs a taste at our comming into the world, where wee enter weeping. And according to this instinct of nature, the *Thraci.ns* wept at the birth of their children, numbring what miseries they should suffer in the world: For the same reason the *Getes* (a religious people) held that it

it was better to die then to liue; therefore they lamented at their child-birthes, and sung at their burialls. And wise *Salomon* saith, that the day of death is better then that of birth. Looke into *Erasmus* vpon the prouerbe, *Optimum non nasci*. *Sophocles* in like manner, giues aduice, that it is more reasonable to weepe at the birth of their children, as beeing entred into great miseries; and beeing dead, to carry them ioyfully to the graue, as freed from the miseries of this life. And who will doubt any more of this, seeing he that neuer lies, calls this life death? *Ioh.* 5. saying, Hee that heares my words, and beleeues in him that sent me, shall passe from death to life.

Eccles. 7.

The

The *Lycians* law ordayned, that they which wold mourn should put on womens robes, for that it did in no sort befit graue and discreete men to weepe for the dead, but for passionate women. Vpon this law a Lawyer of *Padoua* groũded his testament, although he be taxed by another. First hee charged his heire vpon great comminations, to banish all blacke cloth from his Funeralls, and that he should prouide singers and players on Instruments, to sing and play, going among the Priests, both before and behinde the Corpes, to the number of fifty; to euery one of which he bequeathed halfe a Ducate for his paines.

Moreouer hee ordained, that 12. young virgines, attired

red in greene, ſhould carry his body vnto Saint *Sophias* Temple, in which he ſhould be interred, ſuffering them to ſing ioyfull ſongs with a loud voyce, and for a reward hee bequeathed them a certaine ſumme of money to helpe them at their marriage. All ſorts of Prieſts and Monkes might aſſiſt, except ſuch as were barred with blacke, leſt that colour ſhould darken the beauty and cheerefulneſſe of his Funeralls: he had ſeene with *Heraclitus*, that during the dayes of this miſerable life, there is no ſubiect but of teares, and that at our departure we ſhould reioyce with *Democritus*. And therefore *Plato* doth rightly call death a medicine for all miſeries: and *Seneca* eſteemes it the

end

end of seruitude.

Let vs seale vp this discourse with the memorable aduice which *Epictetus* gaue to the Emperour *Adrian*, enquiring why they set garlads vpon the dead? It is in signe (answered he) that at the day of their death, they haue triumphed ouer the diuers assaults of this life. Let vs then dye when it shall pleale the prince of this life, to cease the teares and alarmes of this life, and to beginne the life of heauen, whereas God will wipe away all teares from our eyes, whereas death shall be no more, and there shal be no more mourning, crying, nor labour. Apoc. 21.

Obiection.

If

If men call for death, and being come refuse it so much, it is a signe that it is very horrible. But the antecedent is true: Therfore the consequent is also true.

IT is reported in *Laertius*, that the Philosopher *Antisthenes*, tyed to his bed by a greeuous disease, (and the more grieuous, the more he loued his life,) was visited by *Diogenes*; who knowing the man, had taken a naked sword vnder his gowne: *Antisthenes* perceiuing him, cried out, O God, who shall deliuer me from hence? *Diogenes* answered presently, that shal this, shewing him his sword: But *Antisthenes* replied more sodainly, I meane from these paines, and not from my life.

It

It seemes that most of those criers out for death, make that their refuge, when she approcheth neere them. *Esope* in the Apologue hath naturally described it by that old man, who being laden with a great burthen, and falling into a Ditch, he grew to despaire; and calling for death, death came, and commands him to follow him; O no, said he, I call thee to helpe me vp with my burthē that I may returne.

Answer. I know well that many feare death much, not for any desire to liue, nor for the pleasures they haue in life (for the two examples obiected shew the contrarie) but for that they know not what death is. And thereunto tends this Combate, to kil this feare of death in man.

I therefore perſiſt in my opinion, that it is nothing but the feare, which man hath to fall into ſome greater miſerie, (as we haue ſhewed) doth make him ſo much apprehend death. But there is no euill in this, as appeares in the following argument. Therefore there is no reaſon of feare, which reaſon ſhould gouern a reaſonable man.

Let vs not truſt to thoſe diſtruſtful ſpies, which being returned from the point of death, cry out Horror, horror; for they faile more in corage then in bodie, and deſerue the like puniſhment to them that went to diſcouer the land of *Canaan*, who being returned brought nothing but bad and ſlanderous tydings to al the people

as

as the holy Scripture doth witnes.

Let vs rather beleeue wise and valiant men produced hereafter vpon the Theater, who (like vnto *Iosuas* spies) depose loyally, that God hath deliuered death into our hands, that it is quencht for our sakes. Next, it is not true that all men flie death being called, many haue bin greeued returning to health after some great sickneſſe, which they thought ſhould haue ſwallowed vp their life. Giue me leaue to ſpeake this truth of my ſelfe: being 120. leagues from my parents, about 14. yeares ſince, ſtudying in a towne ſtreightly beſieged and famiſhed, I fell ſicke of a bloudie flux, whereof many dyed, & whereof my maſter Chap. 2.

master was dead. In this estate I was resolued to dye, but when I found that God gaue me force to vanquish my disease, I was verie melancholike in the beginning, & held it a losse to be recouered.

And therefore notwithstanding this opposition, wee will close vp our discourse with *Seneca*, saying, That death is the cause that life is no martirdome.

In consolat. contra mortem. c. 20.

The 20. Argument taken *from the remouing of the* euill of death.

No euill consisting in a false opinion and nothing in effect, is to be feared.

Death is an euill consisting in a false

false opinion, and nothing in effect. &c.

IT is a great aduantage (as great Captaines say) to haue obserued and measured his enemy from head to foote: Let vs in like manner obserue and measure death, and we shall find it is but an Anatomy, a vaine name, a Picture, and Image, a scarcrow, a bable, a fantasticke feare, an imaginary fire, which some men see in an euening walking in Churchyards: An ideot at the sight thereof would be amazed, & sweare that hee hath seene a spirit walking; but a wiseman will vnderstand that it is an oyly exhalation, which by agitation takes fire. Ignorant opinion makes man beleeue that

that death is very euill, when it is a priuation from all euil, hee is amazed with a false alarme: So women and weake spirits dare not remaine alone in their Chambers, for that they imagine they shal see spirits and apparitions; little children are afraid to see their parents masked, *Astianax* could not endure the sight of *Hector* armed: but lay aside these armes, take away the maske, & you shall conuert their feare into assurance, and their cries into ioy: So pull away these false maskes of hideous lookes, and the trembling cries of them that die, they are but fained, or sorrowes grownded in the aire of an imaginary euill. So *Cassander* did tremble at the sight of

of *Alexanders* picture, dead long before, the table would not bite him, yet hee quaked, as if it had beene some furious beast: the reason was that his imagination being impayred, hee thought that *Alexander* was wonderfully in choller against him. Wil you haue an apparent signe, that in this horrible apprehension of death mans iudgement is troubled, and therefore suspected to bee false? The strongest and most vigorous, the yongest and most iust, do least feare the losse of life; who in reason should apprehend it most, if it were to be feared, hauing more interest in it; but old men and such as are subiect to the cholike & stone, and malefactors, feare it without measure. *Mecenas*

tormented continually with a feauer, was content to bee cut and mangled, so as with all his paines hee might prolong his life.

How many *Messales* offenders would liue in torture, or broken vpon the wheele, so as they might not end their liues: What is the reason of this? but that his iudgement is peruerted, beleeuing that all the paine he feeles shall be doubled in death. If he be a reprobate, and vnderstands it of the second death, and not of the first whereof wee now discourse, his iudgement is right; but for a good man to thinke that there is any great paine in a naturall death, hee erres much. It is not the death (said *Aeschines*) but the violent passion against

gainſt death, which is horri-
ble. If they thinke there bee
any diſcomodity in death
(ſayd the old man *Baſſus*,) let them know, it comes from them that die, not from death, which frees them of all paine. Sen. epi. 30.

Pindarus ſayth of man, that he is but the dreame of a ſhaddow; but let vs ſpeake it (and with more reaſon) of death; a dreame is falſe, and a ſhaddow the oppoſition of a ſollide body to the light. So death the priuation of life, is an euill dreamed, and falſe. Good God, who can repreſent that which is not? vnder what idea can the Painter imagine to draw it? he will preſent vnto vs bones bound with ſinewes, without fleſh and naked, hauing a ſythe in

his hand, this is something; but be well aduiſed, to thinke that death doth ſubſiſt beyond this repreſentation, as a liuing man doth ſubſiſt longer then his picture, you ſhould bee foully deceiued, for take away this repreſentation, and all other imagination, and you take away all that is of death; for it is nothing at all, therefore the portrait is falſe. May a man paint a voice, the which although it be inuiſible, yet it falls vnder the ſence of hearing? but death in what ſence ſoeuer you take it, is incapable of all ſence, and by conſequence, not to bee drawne by any pencel. What is death then? it is a word of few letters, which hath no ſubſiſtāce but in imagination; nothing

in

innature, nothing in effect. We laugh at the *Bourgondian* spies, who in their war against the French King *Lewes* 11. being sent to discouer the Country, fled at the sight of certaine Thistles, as if they had discouered a troupe of men at Armes. If we had the vnderstanding to know death, as the sight hath to distinguish thistles, we should find that they are more ridiculous which fly amazed from the incounter of death, for it is nothing at all; whereas thistles are at the least pricking plants.

Let vs then say boldly, That to feare that, whereof neuer any man yet felt the sting; to draw from a wandering fantasie, proceeding from an vnsetled braine, a

true and ſenſible paine, is a meere folly: Oh God! what paine can there be at the very inſtant when life flies away, in a body deprived of all ſence? Let a ſicke body endure all the extremities of paine, yet in death there is none at all: doeſt thou not yet beleeue it? take the mẽbers of a liuing body cut off; hacke them, burne them, yet they ſhall not feele any thing; no more ſhall all the members of one body vnited in death. The which *Diogenes* hath repreſented wittily, although *Cynically* after his manner, diſcourſing of burialls, ſaying, That being dead he wold bee onely caſt vpon the ground.

But ſayed his friends vnto him; Will you be eaten by dogs

Dogs, and birds? Oh no, sayd he, lay a staffe by me, that I may driue them away: How canst thou doe it (replyed they) when thou shalt haue no sence? What then, sayd he, shall the deuouring of beasts hurt me, when I haue no feeling? To conclude, it is an apparent follie to feare death, for the loue of this trãsitorie life: for this present life giues vs vnto death, and death vnto eternall life, as S. *Ambrose* teacheth, & thinkes it a pertinent reason, in his booke of the happines of death, *Ch.* 8. And as we cannot rise vp high in leaping, vnlesse we strike the ground with the soles of our feete; so the soule cãnot mount vp to heauen, vntill she hath giuen a blow to this body of earth.

The 11. Argument taken *from the discommoditie* of life.

Whosoeuer shall tremble for the losse of nothing, is vnwise. The life of this world is nothing.

IT is a sentence as much propounded in words by *Cicero*, as verified in effect of it selfe, That all wise men dye quietly and willingly, & that such as dye murmuring and vnwillingly, are indiscreete. And in truth life is such, as none but incõsiderate men, and such as mistake it, will greeue for it. According to the holy Philosophy, life is but a shadow which takes life from heauen, and is equall in her swift passage to the violēt motion of the heauens, it is

a

a grasse yesterday greene in the field, to day cut vp, dried and layed vp: a flower yesterday flourishing, to day withered; the watch of a night a dreame, a vapour which appeares for time, & then vanisheth againe; And according to the voice of man, life is a languishing death, a course from one mother to another: from a fleshly mother to a earthly, it is a bubble, a puffe, a comming in & going out &c.

As when an arrow is shott at a marke (sayth S. Wisd. 5. 13.) the ayre which is diuided, sodainely closeth vp againe in such sort as the passage cannot be seene: So we after we are borne presently fade away: The Psalmist proceeds farther, when he sayth,

that who so should waigh man with nothing, he should finde that nothing were more weightie. But obserue what *Aristotle* saith, being demanded what man was: He is the example of weakenesse, the spoyle of time, the image of inconstancie, the ballance of enuie and calamitie, & the rest is nothing but flegme & choller: Finally both according to God and men it is nothing. Behold how life (the which you will grant me) is the fruition of time: and what enioy wee of this time, but the verie present, which flowes away incessantly? It is a moate which is indiuisible and imperceptible, whereon thou doest no sooner thinke, but it passeth away, and whilest thou art reading

reading these short lines many nowes are vanished. Make no accoumpt of that which is past, nor of the future; for all the time that is past vnto the first moment of the creation, and all the time that is to come vnto the last point of the great & last day, haue no being, but in your imagination: there is but this present onely that hath essence, but it is a point which stayeth not, so small and so swift as nothing can hold it but it will escape.

It is the very *Saturne* which deuoureth all it hath engendred, pleasures, honor, riches, life: make no rampar of pleasures, for they are as suddainly changed into displeasures. *Boethius* hath long since written it.

Of

Of ſo fraile Nature is all humane pleaſure,
That ſudaine griefes make there their ſharpeſt leaſure:
And euermore thoſe men are moſt afflicted,
That moſt we ſee to their delights addicted.

This life the ſeate of fluent pleaſures, changeth inconſtantly, like the Moone, and more: for the change of the Moone is but in her accident all light, her body remaining ſtill; but liuing man changeth from one ſubſtance to another, there remaines nothing but the name. The Moone (as they ſay) doth dayly aduance or retire three quarters of an houre, and ſo much of her light increaſeth or decreaſeth, and is alwayes different from that ſhe

was

was the night before; and if our sight were sharp enough, we should see this change to bee made euery minute: the like is of our fading bodies, which doe change from moment to moment.

Moreouer, most part of the world exchange their liues for a very little; the Souldier for a poor pay, the Merchant for a little Merchandize; and others for lesse: which shewes that their life is nothing, or very little. Saint *Augustine* seeing the Citie of *Hippona* besieged by enemies, who were mad for the spoyle of it; seeing death to swimme betwixt the eies of himselfe and his countriemen, was wont to say, That man is not great, who holds the ruine of buildings, and the death of men

a great matter: You shall see that your life is no great matter; yea nothing, if you compare it (how long soeuer it be) with all the time in generall that hath bin, or shall be (said *Seneca* to *Martia*) you shall finde that all your age is not a graine of sand in regard of the sand of *Affriche*; a droppe of water in respect of the Ocean: for this is some proportion from one graine to many, from one droppe of water to the sea; but betwixt the life of man and Etemity, there is none at all. And aboue all, that which shewes most plainely the vnprofitableneſſe, and vanity of the life of man, is, that a great part of life flies away in doing euill; a great part in doing nothing; and all in doing any

ny other thing then well liuing, as *Seneca* doth teach learnedly in his first Epistle. If we obserue it wel, wee will subscribe; for a great part of our life is wasted in sleepe, and walking; and in our infancie to deceiue and pacifie our froward dispositions: and all in other things then in rest and tranquility, or the sweete enioying of life and the pleasures, which present themselues: Whereas feare and hope afflicting vs, doe possesse euery day, yea, euery houre of our age: So as the Philosopher *Zenon* said rightly, that man was not so poore of any thing as of time.

Let vs then conclude the same with *Seneca*, That it imports not much to liue, for slaues and stagges liue; but it is

is a thing of great moment to die discreetly, valiantly, and honestly: for none but wise men can doe it; the reason is, that the most ignorant (saith *Calicratides*) liue by the benefit of nature, but to dye in the bed of honour, that is by the vertue of man. *Plu. in Lacon.*

The 22. Argument. *taken from things which do resemble.*

All braue Comedians bend their spirits wholly to act their parts well, and reioyce at the Comedy.

Men liuing in the world are Comedians.

Therefore braue men should bend their spirits to liue wel, and to ioy at the end of life.

The

THe Iſland of the *Hermaphrodites* begins his diſcourſe with theſe verſes:

The world's a ſtage, and man is a Comedy,
One beares the bable, th'other acts the folly.

So *Epictetus* ſpake to the men of his time. Imagine that you play a morall Scene vpon this Theater of the world, in the which you act what part it pleaſeth the maſter; if ſhort, ſhort; if long, long. If he wil haue thee repreſent a begger, or a lame man, a King or a rogue, thou muſt act it as naturally as thou canſt, and onely feare to faile; but in the end clap hands in ſigne of ioy. The good and the end are conuertible termes, ſaith *Plato* in *Philebus*.

Ariſto-

Max. in serm. 67. *Aristonimus* sayd, that the life of man was like a Theater, on the which the most wicked held the first rankes. *Æneas Syluius* writes, that our life is a comedy, whereof the last act is death: He is then no good Poet, sayth hee, that doth not order al the acts wel and discreetly vnto the end: he would say, that it is not sufficient to liue well, but we must die well, vntill which no man can be held happie, by the saying of *Solon*, yea e- of *Saloman*; for man, sayd he, shall be knowne by his children. *Cæsar Augustus* lying in the bed of death, and feeling himselfe at the last periode of life, sayd often to his friends, Haue I acted my personage well in this place? haue I pronounced my part well? had I

Leg. coment de reb. gest. Alphons.

Sueton.

a good grace? What thinke you? Goe then, giue a *Plaudite* and clappe your hands. This life is a verie ſtage, on which ſome mount vp to be actors, others ſtay below to be ſpectators; and then after the *Cataſtrophe*, euery one muſt make his retreat into the laſt houſe. If the ancients in their ſimplicitie had reaſon to vſe this compariſon, wee in this age haue much more; for we liue not at this day but by ſhewes and fictions, & in moſt the outward countenance is the maſke of the inward man, diſſembling, which hath euer increaſed, ſince the Kings time, who would haue his ſonne learne no other Latine but theſe words, (*Qui neſcit diſſimulare, neſcit regnare*) not to defend himſelfe

ſelfe carefully, but to practiſe it ſeriouſly, during his whole reigne.

In olde time they deteſted that ſpeech of *Lyſanders*, That when the Lyons skinne will not ſerue, wee muſt ſowe on the Foxes: but at this day there are none more eſteemed and honoured, then ſuch as can cunningly offer their ſeruice vpon all occaſions; who can make a ſhewe of friendſhip to allure; who haue their welcome, and at parting many ſubmiſſions and humble conges. But it is to lull him aſleepe, and to practiſe ſome ſupercherie; they will kiſſe the hand, which they would gladly ſee burnt. Let euery man take heede of his moſt inward friend, ſaith *Ieremie*, c. 9. Truſt not in any bro-

brother, for euery brother makes a practise to supplant; and a bosome friend goes away detracting: If then, how much more now?

Let then our courteous Courtiours be suspect vnto vs, and see what the fore named treatie of *Hermaphrodites* sayeth in the Chap. of the Entregent. This booke represents to the life, the wicked abominations of France, if we vnderstand it as it is written, the prohibition for the allowãce, mean thy antiphrasis. Finally, at this day the most peopled towne are full of Monsters, which counterfeit the voice of pastors, to draw men vnto them, & eate them like bread. Oh what safety is there among so many wolues disguised like sheepe?

among

among so many enemies carrying the face of friends? Vpon this occasion *Salomon* cryes out in his time, That he had beheld all the wrongs which were done vnder the Sunne, and seeing the teares of them that suffer wrong & haue no comfort, for that they which doe the wrong are the stronger. *Eccles.* 4. In these times, the oppressed not onely finde no support, but they meet with deceitfull men, who vnder the color of Iustice, deuoure the remainder of their substãce: Oh what safety? This peruersage is a very *Sodome*: God attends but our retreat to raine down fire, brimstone, and burning flames. Let vs beware when the Angell of the Eternall shal take vs by the hand; when the

the voyce of God shall call vs, let vs not looke backe againe like vnto *Lots* wife, by a treacherous greefe for this treacherous life: but rather let vs sing with ioy, the song of the *Lambe*, who hath giuen himselfe for our sinnes, to the end he may retyre vs out of this wretched world: as S. *Paul* speaks. Galat. 1. 4.

The 23. Argument taken *from the effects of Death.*

Whosoeuer hath a will to bee sacred and inuiolable, should effect death.

Euery liuing man should haue that will.

THIS Argument is drawne from the Law of nature, which speaking

king by *Chilon* & *Solon*, doth pronounce the dead to bee very happy, and forbids to curse the dead; and in truth a man cannot wrong his honour more, then in speaking iniuriously of him who cannot answere? It is the fact of cowards to fight with the tong against them that can make no reply, and to pull a dead man out of his graue. It is a duty of piety to hold them that are departed out of this world, sacred & inuiolable: If the last words of a dying man be blessings, as *Iob* doth witnesse, desiring them to come vpon him; as *Iacob* did practise it vpon the Patriarkes, as Saint *Ambrose* doth expound, as & experience doth teach: what e steeme should wee make of him

Laert. in the name of Chilon.

Ieb 29.

Amb. de bono mort. c. 8.

him, whose soule being separated from the body, doth conuerse with Angells in heauen?

And is it not very reasonable, not to deprave them which cease to be, seeing they are not to bee layd hold on? but it is most iust to make an end of hatred by the death of thine enemy. *Pausanias* King of *Sparta* vnderstood it, and did practice it; who hauing slaine *Mardonius* Lieutenant to the King of *Persia* in battell, he was aduised by *Lampon* a man of great authority, to cause him to bee hanged, for that he had done the like to King *Leonidas*: No, no, sayd hee, that were to dishonor my selfe and the Country which thou doest so magnifie; if I should bee *Herod l. 9.*

cruell against a dead man, it were an act befitting *Barbarians*, and not *Grecians*, who cannot allow of such disorders. And in truth it is the act of fearefull confusion, to teare in sunder the skin of a dead Lyon: It is an act befitting the fainthearted *Grecians* before *Troy*, to insult ouer dying *Hector*: But it is the property of a generous Lyon to resist them that make head against him, and to passe on, and not to strike him that falls flat to the earth like a dead man. (Nature speakes heere,) It is a villanie and an vnworthy foolery to fight against the dead, it is for apparitions, shadowes and walking spirits, to wrestle with them.

The statue of *Nicon* the wrestler

wrestler borne at *Tasos*, did witnesse it, without words, when as one who had enuied and hated *Nicon*, at the sight of this statue, fell into his old spleene which he had borne him liuing; who taking a stone layd vpon the image, to despight the memory of *Nicon*, the image to bee reuenged of this affront, fell vpon him with all his weight, and crusht him to death: This was an accident, but it was well and iustly ordained. But behold another more euident; *Fabia* wife to the Emperour *Heraclius*, being carried dead to her tombe, it happened that a maiden (by mischance) did spit out at a window vpon the body; for which she was taken & burnt in the same fire that was pre-

Suidas & Pausa. l. 6.

pared to reduce the body of *Fabia* to ashes: In such recommendation they had in those dayes the honor of the dead. The rage of *Sylla* is iustly held detestable, who not content to haue done all the violence he could to his enemies whilest they liued, after their death would draw their bones out of their graues, and cast them into the riuer.

The death of the Saints is pretious before God; let vs also say, the death of vertuous men is pretious before men; and if any one hath bene blemished in his life, it should be buried in his graue. *Lewis* 11. of *France*, a great King, hath verified it in his owne person, towards his enemy the faire *Agnes*, whom some

of

of those times supposed that the Kings Father had entertained: After her death she was intõbed in the Church of the Castle of *Loches*, and by reason of a certaine rent shee gaue vnto it, her body was layd in the middest of the Quire.

Lewis comming thither some time after, there was suite made vnto him by a Priest, that hee would suffer them to remoue that Tombe to some other place, for that it did incomodate them. The King beeing informed who lay there, answered, That which you demand is vniust; although this woman were in her time very opposite vnto me, yet will I not violate her Sepulcher: Moreouer, I cannot conceiue that you haue

laid this body in so eminent a place, without some rich present; performe that to your Benefactor being dead, which you promised her being aliue, and remooue her not from thence: & to bind you more strictly towards her, I giue you for an increase, sixe hundred pounds sterling.

If this were done in a life which was blemished, what shall it bee in one that is all pure and vntainted? If it be obserued towards them that dye a drie death, how much more towards them that are vniustly slaine by Tyrants? Behold a memorable history among many, which intimates that God hath a watchfull eye ouer them. *Ferdinand* fourth King of *Spaine*, transported with choler, vp-

pon a ſuſpition ill grounded for a murther committed, commanded two bretheren of the houſe of *Carnajol*, to bee throwne headlong from the top of a rocke: Going to their execution, theſe Gentlemen proteſt and crie out, that they dye innocents; and ſeeing the Kings eares were ſhut vp to their iuſt defence, they cited him to apear within 30. dayes before the ſoueraigne Iudge: The dayes run on, and the King is careleſſe, vntill that vpon the 30. day hee found himſelfe ſeazed at the firſt, but with a light infirmity, but it increaſed ſo ſuddainely, as hee dyed the ſame day.

Conſider hereof you to whom honour is more pretious then life, and who liuing,

feele the ſtings of Enuy and ſlander, more then your bodies are followed with their ſhaddowes: Take comfort heerein, for God by your death, will preuent theſe vniuſt purſuites, and make an end of theſe iniurious taxations.

Ouid. Paſcitur in viuis liuor, poſt fata quieſcit.

Enuy aſſaults the man liuing, but lying in the bed of death, ſhe leaues him at reſt, as the Poet ſaith: and then due honour is giuen to men of merit. O you which meditate day and night on your learned writings, writings either to chaſe away ignorance, or to reforme men deformed with all ſorts of vices, in this debaucht age: faint not for any malice they beare you liuing; death will ſmother this rancor, & conſume this

this enuy; we see it daily, and before vs *Cato* the Censor did taxe it sharpely: I know, saith hee, that many ignorant of true honour, will traduce my writings if I publish them; but I let their babling fall to the ground (meaning the graue) whereas the sharpest stings of slander are abated and buried: and the bookes, which during the life of their Authors, durst not looke vpon the light, no more then Owles; after their death flie out like young Eagles, and behold the Sunne.

Obiection.

Whatsoeuer God and men hold to be euill, is euill.
God and men iudge death to be euill.. Ergo, &c.

THIS Argument is grounded vpon the Diuine Oracle pronounced to *Adam*: That day thou shalt eate of the fruite of the tree of knowledge of good and euill, thou shalt die the death; & the Apostle saies that Death is the reward of sin. As for men, in Cities wel gouerned, their lawes impose the punishment of death for theeues, murtherers, seditious, &c. *Answer*: That death in her beginning is bad, but not in her deriuation; but it is good, in respect of his power and wisedome, who drawes light from darkenes, good from euill, & life from death; for now by the blessing of God, death serues as a ladder to the faithfull to ascend vp into heauen. So the diuer-

diuersity of tongs sent at the building of the Tower of *Babel*, proceeded from the fury of God kindled against the builders, to frustrate their enterprize: Yet the same tongs haue bene since imparted to the Apostles, vpon *white-sonday*, by the fauour of God, thereby to haue the mysteries of the Lord declared. So garments were inuented in token of the losse of our naked Innocency; and yet in continuance they are become an honorable ornament for our bodies, as wee see. Euen so in the beginning God sent death in his fury; and since he sent it in fauour to *Enoch*, to *Iosias*, and to all them hee loues. The holy Ghost speaking by the penne of *Salomon*, sayth, that he

hee more esteemes the dead which are already dead, then the liuing which are yet liuing. As for malefactors, death is not inflicted vpō thē as it is simply death, but for two reasons adiacēt; the one is, that depriuing them of all motion, it makes them cease to commit any more euill, & frees the Country of such vermine. The other, that it is impoſed for a publike infamy, and therefore they are set vpon scaffolds and gibbets in publike places; & this deserued infamy is the true torment of the punishment; death is but an accident: and do wee not see many delinquents desire an honorable graue more then life? the which they would not do, if they held death to bee the worst

worſt of euills, and not rather an extreame diſhonor, in which they feele their ſoules to ſuruine. *Bias* therefore did anſwere wittily, being demanded which of all kind of death was the worſt, That, ſayth hee, which the Lawes haue ordained: inferring thereby, that a naturall death is not euill, but that which crimes haue deſerued, the which is not giuen by nature, but by a hangman: and yet not ſo much by the executioner, who is but the inſtrument, as by a villanie perpetrated, which is the true cauſe. So ſayd S. *Peter*, Let none of you ſuffer as a murtherer, theefe, malefactor, or too curious in other mens affaires: But if any one ſuffer as a Chriſtian, let him not be

be ashamed, but let him glorifie God in that behalfe.

The 24. Augument taken from the testimonie of wise men.

All wise men in the conflict of Death, depose that death is not euill.

But that is true which all wise men depose, &c.

THe troupes of Christian Martirs & heathen Philosophers, marching so boldly vnto death, are so many witnesses without reproch, to conuince them of falshood which hold death to be so great an euill. Let vs be carefull lest this blasphemie creep into our thoughts, that

that they were in despaire or mad: No, no, their verie enemies dare not speake it, hauing knowne that they were for the most part, men famous in pietie, iustice, vertue and wisedome, and for such as were recommended by all men. The Ecclesiasticall Historie is gored with thousands of such Martires; the author of the tables hath set downe some in the end of his first booke of whom I make no mention. But behold the manly courage of *Blandina*, who by her ioyfull countenance doth summon vs vnto death, whereunto she doth march with such a grace and state, as if she had gone to a nuptiall feast! Then followes happie *Tiburtius* conuerted vnto Christ by *Vrban*

in

in the yeare 227: who marching vpon burning coales, seemed to tread vpon Roses. These Christians with infinite others, as well ancient as moderne, had neuer any horror of death, but haue desired it, yea sought it as a refreshing and refection to their bodies & soules: but for that no man doubts but the zeale of Christians hath made them continue constant vnto the death, and the diuine power had so fortified their resolutiõs, that neither their reason could be swallowed vp nor drowned by the horror of persecution; Let vs come to others, & of a multitude let a few suffise. *Socrates* accused by the *Athenians* to thinke ill of the Gods, for that he reiected pluralitie & adored

adored an vnitie, was condemned to dye, before the which he would first censure his iudges, saying: To feare death, O my Lords *Areopagites*, is to make shew to be wise, and not to be; for it is to seem to know death to be euil which they vnderstand not. He did so little apprehend death, as when as eloquent *Lisias* had giuen him an Oration artificially penned, which hee should vse for his Apologie, whereby hee should be absolued, he read it and found it excellent; yet he sayd vnto *Lycias*, If thou hadst brought me *Sicionian* shoes, admit they had beene fit for my foote, yet would I not vse them, for that they were not decent for me: So thy discourse is most eloquent and

and fluent, but not fit for men that are graue and resolute. The executioner then presented him poyson in a cup, which *Socrates* tooke with a constant hand, and demanded of him (as a sicke patiens would doe of the Physition to recouer health) how he should swallow it: & then without any stay drunk it vp, after which he walked a little & then tooke his bed, his boy vncouering him felt his parts to grow cold. *Socrates*, being wak't, directed his speech to *Criton*, who aboue all others wished him a longer life, and to make him thinke of it, had propounded vnto him his children & his deare friends, that for their sakes, if not for his owne, hee would preserue his life, which was necessarie for

Eras. Lib. 3 Apoth.

for them: No no, answered hee, God who hath giuen me my children wil care for them, & when I shall be gone from hence, I shall finde friends, either like vnto you, or better; neither shall I bee long deprined of your company, for you must soone come to the same place. Then (as if he had by this potion recouered his health) hee cried out, O *Crito*, we owe a Cock to *Aesculapius*, be not forgetfull to sacrifice vnto him. Let vs obserue that in the last passages of life, he was in no sort amazed; but dying ioyfully, comforted his furuiuing friend: and let vs not doubt, but hee who was the first among the seuen Sages of Greece, knew before *Demosthenes*, that which this Orator

spake

spake courageously to *Philip* King of *Macedon*, who threatned him to cause his head to be cut off: Well, saith hee, if thou giuest mee death, my Countrey will giue mee immortality. And doubtlesse *Socrates* liues, and will liue eternally; so the suruiuing, hauing seene the assurance of his death, held him most happy, as going to liue another life, and in another place. And *Aristippus* (that ioyfull Philosopher) beeing demanded in what sort *Socrates* was dead, In that manner (said he) that I my selfe desire. Inferring that death was more to bee wished for then a happy life. Let vs heare a second, that is, *Theramenes*, to whom they presented a great cup of poyson, the which he dranke resolutely,

Laert. l. 2. c. 3.

solutely, and returned the cup to *Critias*, the most cruell of the 30. Tyrants, which had condemned him; *Theramenes* therein alluding to the manner observed at this day in *Germanie*, which is, that hee, which drinkes to any bone, sends him the same glasse full of wine that hee may pledge him.

These deathes are full of courage; but behold a woman dying, who exceedes them all, and that onely to incourage her husband to dy; it is *Arria* the wife of *Cecinna Petus*. This woman being advertised that *Petus* was condemned to what death hee would choose, went vnto him to perswade him both by word & the effect to dislodge out of this life: she had a naked

Plin. l. 3.

hed dagger vnder her gowne, and giuing her husband her last farewell, shee thrust her selfe vnto the hart, and drawing it forth againe with the like courage, she held it vnto *Petus*, and spake these her last words vnto him: *Pete, non dolet*, *Pete*; O my deere *Petus*, it doth not paine mee, and then dyed. Let vs seale vp these examples with two women, who commonly doe passionatly loue the preseruation of their children; yet a certen *Lacedemonian* hauing heard that her Son fighting valiantly had beene slaine in battaile, O (sayd shee) this was a braue Sonne, not lamenting the death of her Sonne, but reioycing at his vertue. Another, hearing that her Sonne returned safe from battaile

Plut. in Lacon. Apoth.

battaile, and that hee had God, shee cryed out vnto him, There is a bad report of thee, thou must either deface it, or not line, holding it better to dye, then to surviue in Ignominie.

Obiection.

If the greatest fauorites of God haue feared death, it is to bee feared.

But Dauid, Ezechias, *and others fauored by God, feared Death, and especially* Iesus Christ, *the only and well-beloued Sonne of God, feared it, &c.*

Answere. Neither *Dauid*, nor *Ezechias*, nor the other seruants of God feared

feared death, as it was death simply alone considered, but for that God threatned them, in regard of their sins, by reason whereof it seemes they had some confused apprehension of hell, which is the second death. Doubtlesse my fault is great (sayd *Dauid*) but I pray thee saue mee by thy great bounty. These are the words of God to *Ezechias*, Dispose of thy house, for thou shalt die shortly, and shalt not liue. We must note that *Ezekias* heart was puft vp with glory, & God would humble him by the consideration of death wherewith he threatned him: But these two, and all other the seruants of God, setting aside these threats, being in the fauour of God, haue with Saint

Psal. 6.

Esay 38.

Paul

Paul desired to die, and to be freed from this mortal body, to be with Christ, with God. Man here below should not apprehend any thing but the conscience of another life, a life which, dying without repentance & grace, leades to death eternall, as that of *Saul* and *Judas*; who being desperate slue themselues, quenching the match of a vicious life, to kindle it in the fire of hell, where there is a Lake of fire and brimstone.

As for the death of Christ, the great difference it hath both in the cause and the effects, from that of the faithful Christians, makes it to differ a world: The reason is, Gods Diuine Iustice to reuenge the iniury which hath beene done him by the diuell

in the nature of man, the which not able to do in him without his totall ruine, hee hath done in his surety, in Iesus Christ his Son, whom to that end hee sent into the world to take humaine flesh in the Virgins wombe: It is
Esay 53.5. he that was wounded for our offences, broken for our iniquities, censured to bring vs peace, and slaine to cure vs, as the Prophet speakes, and the Apostles testifie. The fruites, first the glory of God is manifested in his loue, in his bounty, and in his mercy towards vs, to haue so loued
Iohn 3.6. the world, as to giue his owne Son to death for it, to the end that whosoeuer did beleeue in him should not perish, but haue life euerlasting, as the same eternal Son doth witnes:

witnes. Secondly, it is our ſaluation, the redemption of the Church from ſinne and death; for it is the Lambe of God which taketh away the ſinnes of the world.

And theſe are the reaſons why Ieſus Chriſt was terrified in death, feeling the wrath of God vpon him for our ſinnes: But the death of the faithfull is nothing like; for in the greateſt torments which Tyrants can inflict vpon them, it mortifies the ſence and takes away all paine, by the abundance of his conſolation; as *Ruffinus* writes of *Theodorus*, and as our *Annales* teſtifie of the ſmiling death of *Martirs* in the middeſt of burning fiers: for God is ſatisfied, the paſſage is open, the venimous teeth of death

Lib. 10. hi. c. 36.

are pulled out, seeing that the Lord wrestling with her, hath slaine her, as S. *Augustine* speakes; and like a most expert Phisition, hath made a wholesome Treacle to purge our bodies of those corrupt, burning, stincking, and deadly humors; and to make it sound, holy, impassible and immortall.

The second Obiection.

Euery iust reward is proportionable to the paine.
The reward of Martyrs is great.
Therefore their paine is great.

THe holy Writ, and the ancient Fathers vpon it, beare witnesse of the honour and great triumph which the Martyrs obtaine

in

in heauen: if their conflict against death bee answerable to this triumph, as equity requires, it must bee exceeding great, and therefore it is no easie thing to dye; the which S. *Augustine* seemes to confirme, *Si nulla esset mortis amaritudo, non esset magna Martyrum fortitudo*: If (saith hee) there were no bitternesse in death, the Martyrs valour should not be great. *Homil. de verb. apost. serm. 35.*

Answer. He is truely a Martyr, who for the honour of God, and for the loue of his neighbour, doth constantly seale the contract of the alliance of God with his owne bloud: and the true cause of Martyrdome is, to suffer death for iustice, and for the name of Christ, as Christians, and in doing well. This *Mat. 5. 1. Pet. 4. 1. Pet. 3.*

bloud thus shed is the true seede of the Church, the very Commentary of the holy Scripture, the Trompet of Gods glory, the true Victory of the cruelty and obstinacy of Gods enemies, the holy Lampe to lighten and draw to the Kingdome of Christ, those which are in the shaddow of death, &c.

In consideration whereof, these holy Champions of the faith, are honored in heauen with a Crowne of gold, clothed with white garments, &c. Vpon earth in the primitiue Church, vpon the day of their suffring, which they called their birth-day; the faithfull assembled vpon the place of their Martyrdome, did celebrate their happy memory, repeated their combates,

Apoc. 6.

and

& commended their resolutions; exhorting the assistants to doe the like, if they were called to the like combate, as well by reading of their bloody history, as by the sight of the place where their blood was newly spilt. It is that which *Cyrillus* in the epistle to *Smyrnæ*, & the Paraphrase of *Rufynus* doth teach vs: wherein we may see, that it was not the death, but the cause of the death, which made them to bee so recompenced and recommended. And whatsoeuer they haue had in heauen, shall bee giuen to all others which shall haue the like will to serue their master; though not the effect, the like Crowne, nor the like garments. To mee, saith that great Martyr S. *Paule*, the

Cyr. l. 6. Cont. Iul.

2.Tim.4. Crowne of Iuſtice is reſerued, which the Lord, the iuſt Iudge, ſhall giue mee in that day; and not onely to me, but vnto all thoſe that ſhall loue his Comming: And what Chriſtian is it that deſires not the comming of Chriſt? It is alſo written, that all the Armies which are in heauen, wherein all the faithfull are, Apoc.19. followed the faithfull, the true, the Word of God, vpon white horſes, clad in white Cypres.

Finally, in this ineſtimable reward (which God giues vnto Martyrs) there is not ſo great a regard had to the merit and grieuouſneſſe of their death, as to the moſt precious blood of his Sonne Ieſus Chriſt, and to his free promiſe: wherefore this Obiecti-

iection is to no purpose; and if it were, it doth incite men more to desire then to refuse death, if it bee true that the enduring of the first death, in the Saints, is a freeing frō the second, as Saint *Augustine* teacheth.

Lib. 13. de Ciu. dei. c. 8.

The third Obiection.

It is impossible but man should be toucht with a great apprehension of euery sharpe combate he is to endure.

Such is death.

MAn hath three cruell enemies which present themselues vnto him at his last farewell; a sensible paine at the dissolution of the soule from the body: sinne represents vnto him heauen

gates shut, and hell open: and Satan tempts him, and lets him see his criminall Inditement, whereof he is ready to execute the sentence.

Answer. It is impossible that at the soules departure from the body, there should be any great paine; the soule leaues the body, as the light doth the ayre, which it doth inuest, as *Vines* speakes after S. *Augustine*: Wee must not then imagine heere a grosse tearing of the soule from the body, as of a piece of cloth: for the vnion of the soule with the body is spirituall and incomprehensible; But of the pretended paine in death, there is sufficiently spoken in the Obiection following. As for the two other enemies, it is true that the con-

Lib. de Anima.

conſcience preſents vnto a dying man the foulenesſe of his ſinne: and it is true that Satan tempts man to deſpaire, to precipitate him into eternall perdition. But for all this muſt a man that feares God, feare death? and feare to loſe the battaile? No, but hee ought rather to aſſure himſelfe of the victory, and preſent himſelfe boldly to the Combate, as a valiant & fortunate Champion, againſt one that is weake and vnfortunate. They that are for vs are ſtronger then they that are againſt vs: God which hath beginne, continues his worke in vs, and ends it to his glory: the faith which he hath planted in vs, wil quench the inflamed darts of the wicked ſpirit: the full aſſurance

rance of the remiſſion of ſins by Ieſus Chriſt, dead for our ſinnes, and riſen for our iuſtification, will pacifie the conſcience, and ſhew him Ieſus Chriſt in heauen, ſitting on the right hand of God, and ſtretching out his armes to him.

Thirdly, the ſeales of the holy Ghoſt in vs (for by it we are ſealed to the day of Redemption,) Baptiſme, the Communion of the body of Chriſt, and the Spirit of ſanctification, will terrifie Satan and make him flie.

Finally, the good Angels which from our birth, and throughout the whole courſe of our liues, haue adminiſtred vnto vs, guided and comforted vs, will redouble their loue and courage in the like offi-

offices, at our greateſt need, and at our laſt gaſpe. Let vs not feare, ſeeing we haue ſuch aſſurance in the Word of God, which doth plainely witneſſe, that the Angells are adminiſtring Spirits, ſent to ſerue for their ſakes that ſhall receiue the inheritance of ſaluation. Here then is no ſubiect of deſperate feare, but rather of an aſſured reſolution. Heb. 1. Pſal. 91. Mat. 18.

The 4. Obiection.

All paine is euill.
In dying there is paine.

Epicharmus (by the teſtimony of *Cicero*) ſayd, that he would not die, but to be dead he cared not: The reaſon is in my opinion, for *Cic. lib. 1. Tuſ. quæſt.*

for that he feared the passage of death, not death it selfe, which hee thought with vs had no paine. There are many at this day of this opinion, abhorring death like an infernall gulfe, for that they conceiue there is some sharp and violent paine which they endure before it comes; and thereunto tends the prouerbe: He is in bad case that dies: And S. *Augustine* seemes to attribute I know not what sharpe feeling and force against nature, in the diuulsion of the soule from the body which were vnited together.

L. 13. de ciuit. Dei c. 6.

Answere: If death be terrible by reason of the paine we apprehend in it, then life by the same reason should be more; for in it some man endures

dures more by the cholicke, the ſtone, the ſciatica, yea, by the tooth ach, and by many other infirmities without death, then an other hath felt in dying. And there is this aduantage in death, that it comes but once, whereas the aboue mentioned infirmities are often reiterated in life. But to haue a perfect view, if this paine bee ſo great, as opinion (a bad counſellor) doth make vs beleeue: let vs ſearch with reaſon into the immediate cauſe of that which doth engender this paine in our bodies.

The pathes which leade man to death are infinite, but all bend to one of theſe foure high wayes, outward force, ſubtraction of meate and

and drinke, inward ſickneſſe, and old age. Theſe foure kinds of death may happen to al men, yea to wiſe men, although by iniuſtice touching the firſt; by ſome rare accident, as touching the ſecond; concerning the third, by ordinary corruption of humors; and by an infallible defect of nature touching the fourth. Paine (according to the definition of learned Phiſitions,) is the feeling of ſome thing that is offenſiue and troubleſome to the nature of the body, for that it is contrary to the health thereof; the which happens either by the diſſoluing and cutting of his continued ſubſtance; or by the alteration thereof, which alteration proceeds from the intemperate

rate heate or cold: for as for humidity and drineſſe, they are rather paſſiue qualities then actiue, whoſe operation is very ſlow, and the paine in the member that is altered, is ſuddaine not gentle; as if you be exceeding cold and come to a very ſenſible paine, cold ſettles his paine in diſioyning, & heate in burning: and it is to bee noted, that any ſence may be wounded, yet little or nothing is his paine, in compariſon of that of touching, the which is diſperſed ouer the whole body, & from which no other veſſell of the ſences is exempt; which is the cauſe that wee ſometimes feele prickings in the eyes, and ſhootings in the eares, &c.

Let vs now come to the appli-

application, Death which comes to man by extreame age, can be no cause of paine; there being nothing in him that torments his body, nothing that doth suddainely alter and change him by extreame cold, or heate; but his life goes out presently (like vnto a Candle that wants tallow) by the losse of his radicall humour, deuoured by little and little since his birth by his naturall heate: and although this heate doth yet striue as it hath formerly done, to conuert the meate which is familiar and fit for the body, into radicall humor, to repaire his losse, yet she can worke no more, her vertue failes her; euery agent hath his vertue limited, what soeuer doth act, suffers in acting

ting: through vse and in continuance of time this heate decayes, dissolues, is lost, and death ensues: So as it hath bene disputed in vaine, whether life might bee continued, this radicall humor being restored by some fit nutriment; for that humor being at the first a certaine ayery & onely portion of that seede which doth reside in all the sollide parts, it is impossible that such an humour, and so much as is needefull, should be supplied in it's place. The only fruite of the tree of life which was in *Eden*, had this secret vertue, by the diuine ordinance, to make man immortal that shold eate therof; and therefore according to the opiniõ of the Fathers, God suddenly after the sin, chased

chaſed *Adam* and *Eue* out of *Eden*, leaſt they ſhould lay hold of that fruite, and become immortally miſerable with the diuells. In proceſſe of time there happens two notable changes to this radicall humour; the one in the quality, for that it degenerates by little and little, & of naturall becomes ſtrange: the other in the quantity, for that it is wholy waſted; whereunto man being once reduced, he can ſuffer no paine: if hee complaines, it is rather for griefe that hee muſt dye, or ſome other diſtemperature, and not the death, which doth cauſe ſome troubleſome alteration in his ſinewes & ſenſible parts.

Irena. Hilarie. Greg. Naz. Theodoret. Chryſoſto. and others.

As for death which proceeds from diſeaſes, there are

ſome

ſome long, others ſhort. If they be long, the paine is little, for that nature doth accuſtome it ſelfe to that which comes by degrees; it turnes to a habite, and hee feares no griefe, or very little, there being nothing but the ſuddain alteration which nature cannot endure: that which cauſeth pain is that which changeth the good temperature, the which in very long languiſhing diſeaſes comes ſlowly and inſenſibly. As for example, in an Hectick feuer they grow leane, and conſume away by little and little, and dye with paine, which is in a manner imperceptible; there is nothing but an heauineſſe of the ſpirits, but in their bodyes feele no paine. It is euen ſo of the paine of the Lights,

Lights, whereon the rheume distilling, it doth consume them by little and little, as a spout of water doth a stone, so as in the end this infirmity brings the patient insensibly to death.

As for short diseases, the paine is short: What great pain can there be in a swounding? in an Appoplexie that happens by the sudaine dissipation of the spirits? What great paine can a moment of time bring to man? But you wil reply, that there are diseases wonderfully sharpe: It is true; but if you will obserue them, they are least dangerous for death, whereof our discourse is. Nature giuing death, knowes how to mortifie the members so wel, and to weaken the vertue of the sinewes,

sinewes, as man cannot discerne when death seazeth on him, no more the when sleep surprizeth him. It is an *Aphorisme* of *Hipocrates*, When a sicke body (saith he) feeles no paine, playes with the couering of his bed, and pulls off the wooll, it is a signe of death, and no likelihood of life: & what paine then, when as hoping to recouer, and feeling ease of his paine, hee shall dye? As for famine and thirst, which quench the spirit of life, that happens very seldome, and the *Annales* in 16. ages haue scarce obserued two, the one vnder the Empire of *Honorius*, at what time in the Theater at *Rome* there was this strange voyce heard, You must set a price vpon humane flesh. The other

Zozim. 6. Annal.

Procop. de bell. Goth. l. 11.

ther vnder *Iustinian*, at what time they did not only eate mans flesh, but euen the excrements of men.

Here in truth is great horror, but little paine, neither can I beleeue (whatsoeuer they say) that he which dies of hunger feeles no great torment: examine it by your selfe; whē you haue fasted long, you shall feele a great debility, & a great appetite, or a great heate in all your members, but no great paine: it is in the sinewes to feele where the paine lies, which sinewes do not suffer any thing in the extreamity of hunger or thirst, but the principal parts which receiue the nourishment, therefore in this most pittifull; and pitty is here taken for the paine. Let the King

death of *Charles* 7. the French King, be an example vnto vs, who being full of ſuſpition and waywardneſſe, & entertained in that humor by the dayly reports of his houſehold flatterers, that they would attempt againſt his perſon; yea a Captaine in whom he truſted moſt, aſſured him that they meant to poyſon him; he gaue ſuch credit to this aduice, as he reſolued neither to eate nor drinke, in which capricious humor hee continued ſeueh dayes. But in the end being preſſed with paine but by his Phiſitions, and houſehold ſeruants; who laid before him the danger of life, whereinto he did voluntarily bring his perſon, when hee would haue eaten he could not, by rea-

ſon (ſayth the Hiſtory) the paſſages of the ſtomake were ſhrunke. Let vs weigh theſe laſt words, and acknowledge, that this naturall fire in vs wherewith the lampe of our life is kindled, is like vnto the Elementary, alwayes actiue, wherefore wanting his ordinary nutriment, hee turnes himſelfe violently vpon that which beares it, vpon the radicall humidity, the which it doth waſte and conſume in a ſhort time; and this humidity being conſumed, the members remaine dry, and without vigour; ſo as when they offer them the accuſtomed remedy, hauing loſt their vſuall vertue, they diſgeſt it not, but caſt it vp againe.

It is the ſame reaſon why ſuch as obſerue a certaine

houre

houre for their meales, when this houre is come they feele certaine motions of an appetite in their stomacke, which requires meate: But if they passe this houre, either by fasting or by diets, they lose their appetites, for that this heate being frustrated of his ordinary repast, falls either vpon the peccant humor, or that failing, vpon the vitall humour; and as we suffer it to do more or lesse, so we receiue more or lesse preiudice. Now if in the first and most sensible touches of this naturall heate, we feele no great torment, as euery man may try in the religious fasts of the Church, which passe the ordinary time of eating three or foure houres: I cõclude necessarily, that the longer they abstaine

from meate, the leſſe they ſuffer; for the heate decaying ſtill, by the want of nouriſhment, the actiue vertue alſo decreaſeth, and his ſubiect the body, ſuffereth leſſe by ſuch a languiſhing action; alſo the body which for his part decayes in force, is daily leſſe ſuſceptible of paine, vntill that all his humor being exhauſted, and his heate euaporated, hee muſt die.

Laſt in ranke come good men, who are vniuſtly put to death by Tyrants, to whom the paine is ſenſible according to the horror of the puniſhment. But I anſwere: Firſt, that it happens ſeldome, God holding in his power the Tyrannous reſolutions of great men; that they may

may not execute their wicked desiignes against his seruants: wickednesse shall neuer preuaile so much, she shal neuer conspire so strongly against vertue, but the name of wisedome shall alwayes remaine sacred and venerable. Sen. epi. 14.
Secondly, God who suffers it, giues them ease in their torments, & knowes how to restraine and suspend their paines; (as hee did to his seruants, *Sidrac*, *Mizac*, and *Abednego* in the burning furnace:) as they go ioyfully to death, and sing the praises of the Lord cheerefully in the middest of the fire, as hath bene seene in the Martyrs: And thus much for this point. But if after all these reasons they persist still in a fantasticall apprehension of

some great paine in the article of death, wee will adde, that it is not fitting to accuse death; it is life, the remainders whereof cause the paine, and death is the end. Wherefore *Diogenes* being demanded if death were euil, How can it be (sayd hee) seing we neuer feele it present? and that which is absent cannot bee hurtfull to any man; whilest that man hath feeling he hath life, but if he bee dead, hee hath no feeling, and that which is not felt, is not hurtfull.

And therefore hee concludes, that it was not death which was euill, but the way to death, which was miserable; which if we feare, what is all the life (said he) but a path tending vnto death? And Saint

S. *Augustine* aboue named means no other thing: whilst they haue feeling, they are yet liuing; if liuing, they are rather sensible before death, then in death, by whose comming all sense is lost.

August. de ci. Dei. l. 13 c. 9.

The 25. Argument *taken from the indignity.*

That which is repugnant to one of the principall vertues, is vnworthy of man.

The extreame feare of death is repugnant to fortitude, one of the principall vertues.

WE meane not here to speak of bodily force, but of that of the minde, by the which *Cæsar* (but of a weake body) did more braue exployts the

Hercules. There is nothing more worthy of a man then Fortitude, a vertue wherein to he should aime al the actions of his life; for that alone doth neuer faile to yeeld a recompence, either aliue or dead, saith *Seneca, Epist.* 81. and hee doth not perish that dies adorned with vertue, saith another. Saint *Augustine* confirmes this, when he attributes the disdain of life, and the contempt of death, to the force of the minde: The greater and more desperate the danger is, the more doth magnanimity increase in a generous minde, to free all difficulties, that hee shall encounter. And seeing that the end is better and more excellent then that which tends vnto it, hee will conclude

Lib.1.de li. arb.c.13.

clude with reason, That hee were better to lose his life then vertue. But Fortitude, one of the foure cardinall vertues, besides the generall, hath a particular reason, why man should seeke to preserue it in her greatest perfection; for by it hee enioyes the true tranquility of the minde, the which (as *Cicero* reports) is nothing else but a quiet, sweete, and pleasing disposition of the soule, in all the euents of life: Which carries two Crownes; patience in paine, & resolution in death. By which the confirmation of the Minor is inferred, there beeing nothing that doth more oppugne, and in the end ouerthrow all force and resolution, then the extreame

feare of death. Feare, and especially that of death, beeing destitute of reason & iudgement, wounds the soule with amazement, alienates his right sense, makes it idle and without action, it doth waste him, vndermine him, and consume him as rust doth Iron, and the worme an apple. A man alwayes shaking with feare, is without heart and courage, but halfe a man; such as histories report *Claudius Cæsar*, the 5. Emperour to haue beene, whom nature had begun, but not finished, for that hee was base and faint-hearted.

Moreouer, feare by the terrible obiect of death, causeth the heate which is the chariot of force, to retire into the bottome of the belly, in stead of

of drawing it about the heart as courage doth, so as the heart is alwayes panting: and which is worse, whereas it should extend it selfe by dilatation in his natural motion, hee shrinkes himselfe vp against nature, whereby there followes a great debility in all the members of the body, and sometimes death, as it happened to *Lycas*; who vpon the very report of *Hercules* force, was so terrified, as beeing retired into the corner of an Altar, dyed there. But a generous man resolute to death, will not feare any thing that shall present it selfe to crosse him in the course of his duty; like vnto *Anaxarchus*, whom *Alexander* threatning to hang, he said, Threaten thy Courteours, who

who feare death; for my part I care not whether I rot aboue or vnder the earth. *Socrates* also beeing blamed by one, for that hee did a thing which would cause his death, he answered, My friend, thou art not well informed, if thou thinkest that a man of honor should apprehend danger, yea, death in his actions; but only consider whether they bee iust or vniust, good or bad. Such was the courage of the Prophet *Micheas*, when he resisted King *Achas*, and told *Israel* of his sinnes; being filled with vertue by the Spirit of the Eternal, with iudgement and with force, as he himselfe speakes. *Mich. 3.*

Thirdly, feare not onely hurts it selfe, causing his arms to fall out of his hands, and laying

laying him open to his enemies darts; but like vnto the plague it infects others. And therefore King *Agamemnon* would not that a rich man and a fearefull should goe to the warres of *Troy*; but to slay him, he would haue sent him a distaffe, if he would not couer his shame honestly. But on the other side, a valiant man finds meanes to free himselfe in the greatest dangers. So *Aristomenes* a *Lacedemonian*, being taken prisoner and deliuered bound to two souldiers, hee found meanes to burne his bonds and his flesh to the quicke; then falling couragiously vpon his guardes, hee slue them, and so escaped. It is a common saying among men, That vertue hath no vertue,

tue, if it be not in paine: and the greateſt paine in the opinion of man, is when hee is at the point of death; then ſhould a valiant heart ſhew his inuincible courage, to vãquiſh this terror of death. It is this courage which made Saint *Paule* to ſay, Phil.a.18. That if he did ſerue for an aſperſion vpon the ſacrifice & ſeruice of faith, hee was ioyfull. It is the ſame Spirit that made *Ignatius* to ſay, beeing condemned by Infidels to be caſt to wild beaſts: I am the Iren.lib.5. wheate of God, I ſhall bee ground in the teeth of beaſts, to bee made pure and cleane bread.

If the Trumpet which founds an alarme, be pleaſing to a valiant Souldier, what ſhall death bee to a vertuous man

man, when shee shall sound with her siluer Trumpet, ordained by God to call the assembly, the Church to heauen, and to make men leaue the earth, where they haue no abiding place? what feare we? They that haue the chollicke and the gout, are not so much terrified with the returne of their paine; and can vertuous men so much feare death, which hath not so much paine, no none at all? seeing that what we feel whē death approcheth, is of the remainder of life, not of death, to what end serues this cowardly feare? Fly an honorable death of the one side, and a shamefull end will find thee of the other. So *Sisera* left his Armie and fled into the house of *Iahel*; but when he

Num. 10, 2

Iudg. 4.

he thought to take his rest, *Iahel* came and draue a nayle of the Tabernacle into the temples of his head, and slue him.

But to haue this courage and resolution to resist the terror of death, it is not sufficient to speake in the time of health, as Souldiers do of their valour at the table: learned discourses (sayth *Seneca*) make no demonstrations of true magnanimity; the most feareful will sometimes speak more boldly then they should. We must meditate seriously of death, according to the obiects which are presented vnto vs, and not make any difficulty to go and comfort our dying neighbours; for it is better to enter into the house of mourning then of feasting

Epist. 26.

Eccle. 7.3.

feasting, sayth the wise man: To offer our selues to al dangers of death, when our vocation doth call vs; like vnto Iesus Christ, who being dissuaded by his Disciples from going vp to *Ierusalem*, he sayd vnto them, There are 12 houres of the day: after the example of the Apostles, namely of Saint *Paul*, who was thrice whipt with rodds, continued whole dayes and nights in the bottome of the sea, &c.

Ioh. 11.

2. Cor. 11.

We ought to do it, for Christ is a gaine to vs both in life and death; for that dying, we change the drosse of the world, for the gold of heauen; we going out of life, as out of a deepe pit of darknesse, and ignorance: and wee ascend vp into the heauenly

Philip. 1.

Vniuer-

Vniuersity, whereas the deepest sciences are learned; and wee passe from a miserable seruitude, into a most happy freedome of spirit: Let vs then quicken our spirits, and take courage, and not be like vnto the skõme of the world, to whom dying, Nature makes this reproch, which is read in *Seneca*: What is this? I haue put you into the world without couetous desires, without feare, without superstition, without treason, and without any other such infections: As you entred into the world, so depart this life, without apprehension, feare, vexation, or passion, which torment your soules. But especially let vs be carefull to depart without feare of death, which among all humaine

Epist. 22.

maine passions is most despe-
rate: it is done, if we once put
on a Christian courage and
magnanimity, and shall not
flie, but offer our selues, fol-
lowing our vocation, to the
greatest dangers: As good
Macedonius did, who seeing
two Captaines march to re-
uenge the irreuerēce done to
the statue of *Placilla*, by the
expresse and vnworthy com-
mandement of *Theodosius* her
husband; seeing them I say,
runne to a great Massacre,
meetes them, stayes them, &
pulls them from their horses,
and by more then humaine
authority, commands them
to desist from such cruelty, &
to tell their master, That the
greatnesse of his estate shold
not make him forget that he
is a man: that hee seekes to
teare

teare that asunder which he cannot put together; deface liuely Images which hee cannot repaire; and that this outrage should touch the Creator. By the boldnesse of his words and by his constancy, he amazed these Captaines with the feare of Gods reuenging wrath, and makes them returne towards the Emperour, who hauing heard them, pacified his rage.

Obiection.

Whatsoeuer is a guift of nature, cannot be gotten by art. Fortitude is a guift of nature, &c.

Answere: It is true, that fortitude hath her foundation in the irascible faculty,

faculty: but her culture, her instruction and increase is purchased by labour, study, and continuall exercise. If *Alexander*, *Cæsar*, and other valiant Captaines, had not bene continually thrust into armes, hazarded themselues in warre, and cast themselues into battailes, they had neuer purchased the habite of valour, nor gotten so many triumphes vpon their enemies. In like manner if wee desire to conquer our selues, and our owne passions, which are most dangerous enemies; wee must exercise our selues continually in these listes of vertue, and weede out of our hearts two contrary vices; the one is dull negligence, which lulling vs asleepe in the world, will not suffer vs

to

to consider what this life is, how miserable, how vaine & wauering; although wee suppose it be perpetuall, contrary to that which experience doth teach vs, shewing vs dayly that either necessity doth pull it away, or vanity doth swallow it vp, or hasty nature doth end it. The other extreame vice is feare, which is the cause that wee cannot once thinke of such necessity but with trembling and horror. And as the eye viciated with some yellow humour, or looking through a yellow glasse, thinkes all it sees to be yellow; yea, the purest white: So our soules being infected with this terror, increased by faintnesse, and fortified by cowardise, takes quiet things to be horrible,

ible, the safest port and secu-rest from winds, to bee more dangerous then the Rocke Cephareus: and finally, death (the happy end of all miseries) to bee the beginning of most horrible paines. But let vs purge this peccant humour, cast off this trembling feare, and clothe our soules with this force, with this resolute vertue, and wee shall visibly see and iudge with reason, that wee haue beene miserably deceiued, taking our friends for enemies, the greatest safety for horror, and our happinesse in death for misery.

The 26. Argument taken from the instrumentall cause.

In

In euery expedition the meanes must be proper vnto it.
A good conſcience is the proper meanes to the expedition of death.
Therefore we muſt haue a good conſcience.

IF we conſider profoundly of the cauſe of this terror, which man hath of death, we ſhal finde it is a naturall feeling (though dull, and ſomewhat brutiſh) to haue offended his Lord, thinking that he attends nothing but death, to lay open the volumne of his faults, to indite him criminally, to pronounce ſentence of condemnation againſt him, and to deliuer him ouer to Satan the executioner, to caſt him into a fire which is neuer qnenched.

Deut. 28.

Man

Man hath a confused apprehension of all this, he sees nothing in life, hee feares it in death, his conscience within accuseth him, and serues for a thousand witnesses: It is that which makes the wicked to tremble when the leaf of a tree doth fall, and liues no more assured then if his life were tyed to a thread, it is the Worme which neuer dies, but gnawes the wicked continually: It is a bad conscience (said *Diogenes*) which keepes man from beeing courageous, and without feare. Let a man bee by nature hardy, yet a bad conscience will make him most fearefull, said *Pithagoras*; yea he added, that the torments which hee shall suffer, will bee much more sharpe and painefull then

Esai. 66.

Stob. ser. 22

whipping to the body, the diseases of the minde being far more grieuous then of the body; which gaue occasion to Poets to paint the Furies armed with burning torches, to burne the wicked. So was the Emperor *Caligula* intreated for his cruelties, terrified with feare waking, awaked suddainely sleeping, alwayes troubled, neuer in quiet. *Nero* was in the same estate hauing slaine his mother. So *Saule* being forsaken by the Eternall, was possest by an euill spirit; hauing bad newes of
1. Sam. 28. his speedy death, he trembles for feare, forsakes his meate and drinke, is much perplexed, falls downe vppon the grounde, as the Scripture doth obserue: for then the Iniustice committed against

Da-

Dauid (whom he had confest with his mouth to bee more iust then himselfe) came to his minde. Wherefore if we will liue without feare of death, let vs liue without wounding of our cōsciences: for it alone in life doth neuer feare, said wise *Bias*: It is it that makes men liue in tranquility, finding themselues not guilty of any thing. *Periander* sayd, that a good conscience made *Agis* King of the *Lacedemonians*, triumph ouer his enemies in death; for as hee was led to execution by the *Ephores*, seeing some (moued with compassiō) to weep, Weepe not for me, said hee, for it is against equity and reason that I am led to this death: they which haue condemned mee are more vniust

Antonin. Melissa part 1. ser. 66.

Stob. ser. 22

Stob. ser. 1. de prudentia.

then I am. Inferring thereby, that he died well and honestly, seeing they put him to death wrongfully, and without cause.

Plut. in Laco. Apoth.

Plato doth teach vs, that *Socrates* was wont to insult ouer death, in these tearmes; I haue beene carefull, said he, to liue well in my youth, and to die well in my age: I am not tormented within me with any paine; I am not vnwilling to dye, for seeing my life hath beene honest, I attend death ioyfully. This is much, but it is nothing, in regard of Saint *Paule*, who protesting that he felt not himselfe guilty in any thing, cried out with a bold spirit, that hee was assured, that neither death nor life, nor Angels, nor Principalities, nor powers,

wers; neither things present, nor things to come, nor height, nor depth, should separate him from the loue of God. Let vs thē be careful to polish our soules, and to settle our consciences; let vs apply our selues to a well ordered equity: let the body subiect it self euen to the soule, and follow her motions: Let the inferiour powers of the soule obey the commandements of reason: Let reason guided by the holy Ghost, obserue the Law grafted in euery creature by nature, especially in man, and most of all the Law of *Moses*. To doe this is to be vertuous, and to be vertuous is to haue a good conscience. We must then direct all our actions to vertue, if we desire to liue in the

Rom. 8.

world without feare, without paine, in peace and ioy: vertue doth first of all make the soule perfect in her intellectuall part, disperseth the clouds of error & ignorance, & illuminating reason, doth adorne it with prudence.

Secondly, she labours to polish the will of man, and hauing reformed it by her orderly course, shee giues him the habite of Iustice.

Thirdly, she doth temper the angry part, pulls away the extreame feare, and on the other side prunes away the sprouts of rashnes, and plants betwixt both valour and hardy feare. Finally, it doth also bridle the faculty of concupiscence, and restraines the motions of voluptuousnesse, and makes them obedient to

the command of Temperance. It is in a few words, the true meanes to get a pure and vpright conscience, especially if we bee carefull to be as honest in our priuate & secret actions, as if all the world did behold vs: *Seneca* doth recommend this vnto vs in many places.

Wee reade of one called *Virginius*, whose History was written by *Cluuius*, who presented it vnto the sayd personage, and sayd vnto him, If there be any thing written otherwise then thou wouldest, pardon mee, and reforme it: Oh no, answered *Virginius*; whatsoeuer I haue done, hath bene done in that manner, & to that end, that it might bee free for all to write at their pleasures: a worthy speech of

Erasm. lib. 8. Apoth.

a noble ſpirit, and content with his conſcience in his actions. *Iulius Druſus*, when as one promiſed a great ſum of mony to his Maſter maſon, that his houſe might not be ſubiect to the view of any man; and I (ſayd he) will giue twice ſo much, if thou canſt build my houſe in that ſort, as all men may ſee into it what is done there: This was to ſaue his conſcience, & not to do more in ſecret then before all the world. And what a madneſſe is it in moſt men not to feare God, nor their conſcience, and yet to feare men who can do leaſt in the correction of their faults? What ſhall we then feare in this world? One only God; for his feare will inſpire our hearts with an hardy courage,

rage, against the greatest feares.

The 27. Argument taken *from the frequent thinking* of Death.

He that will receiue Death ioyfully, must propound it often to his thoughts.

We all desire to receiue it ioyfully, &c.

SOme (sayth *Seneca*) come to their death in choler, but no man receiues it when it comes, with a cheerefull countenance, but he that hath long before prepared himselfe for it. Let vs try this remedy, it cannot be bad: In the night after our first sleepe, in bed, let vs presuppose that we are dead, and by a strong Epist. 30.

imagination, let vs settle our selues in that sort, as hauing no sence, nor feeling, & that our soule and reason tells vs that it is euen so in death, & that there is no other difference, but that our soule is yet present in the body; and then let vs goe vnto our friends, or to any other that die; let vs view them, talke vnto them, and touch them being dead; and we shall finde that in all this there is nothing to be feared, that all is quiet, that there is nothing but opinion that doth abuse man.

Let vs proceed; enter the Church-yards, and go downe into their graues; wee shall finde that the dead rest in peace, yea in so profound a peace, as no liuing creature

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can interrupt them. Let vs yet go on farther, there is no danger; for by the saying of *Plato*, the knowledge of death is the goodliest science that man can attaine vnto. Let vs do like vnto *Iohn Patriarke* of *Alexandria*, build our tombes and not finish them, but euery day lay one stone. Let vs haue some Anatomy or Mõmie in our houses, and let vs not passe a day without beholding it, let vs handle it, it is death. Little children by little and little grow familiar with that which they did strangely fly, and in the end they play with it, and know that it is but a dead image of copper which so terrified them: Wee shall also see in death, that it was but a shaddow that so amazed vs. Let

vs

vs yet do more; waking and not dreaming, let vs dispose our selues of purpose, as *Philippe* King of *Macedon* did by chance; who wrestling vpon the sand, after the manner of the Country, saw and measured the length of his body, and admired the littlenes thereof, in the shape printed in the sand, where he had fallen.

Finally, let vs not forget what the Emperour *Maximilian*, 2. or 3. yeares before his death commanded carefully to be done; that they should carry with him a coffin of oake in a cheſt, with an expresse command, that being dead they should couer his body with a course sheete, hauing put lime in his eares, noseſtrills and mouth, and

and then to lay him in the ground. Let vs follow these great examples, both high & low, and wee shall see that when death shall present her selfe vnto vs, it will bee without amazement. But if wee flie from euery image of death, from al thought ther-of; if the ringing of bells (a shew of some mans death) doth importune vs; finally, if euery word of death be troublesome, (as there haue beene such) I doubt not but to them death is wonderfull terrible.

Obiection.

If the most reasonable feare Death most, it is by reason to be feared.

But the antecedent is true; there-

fore

fore the Consequent must follow.

Epist. 36. SEneca, yea, experience doth teach vs, that Infants, little children, and such as haue lost their iudgements, feare not death.

Answere: Wee deny the antecedent: for making comparison of the most reasonable men with other of lesse capacity, wee shall finde that the most iudicious feare not death; for that by their reason (as through a cleere light) they see plainely that there is nothing fearefull or painefull in death, but all quiet and ioyfull.

But they whom the Philosopher meanes, haue a reason that is blind, weake and fantasticall, apprehending *Centaures*,

tures, Furies, and *Cerberus* to be in death; whereas there is no such matter, and therein they haue lesse reason, then they that haue none at all. Miserable is the sight of the Butterflie, who thinking through great errour, that the light of the candle is the naturall light of her life, flies to it, and is there burnt: Miserable in like sort is mans Reason, who imagining through error, that the vitall life is the true life, which is the death; the mortall body to bee her proper lodging, which is the graue; thinking then to preserue himselfe, hee loseth himselfe, and to liue, he dies, so as his reason doth but trouble and deceiue him: And to this doth the Sun of Iustice aime, saying, Hee that will

Luke 14. will saue his life, shall loſe it; and he that ſhall loſe it for my ſake, ſhall ſaue it.

The 28. Argument taken from things conioyned.

Feare alwayes as an inſeparable companion, marcheth with hope.

But nothing can giue man an aſſured hope;

And therefore not of feare.

HOpe is a deſire, aſtriuing and eleuation of the mind, to attaine to ſome future good, that is difficult and yet poſſible: if this good bee vertuous, the hope is commendable, and hereof a good man ſhalbee alwayes repleniſhed, and it will neuer

ſuffer him to faint in the mid deſt of aduerſities, but will raiſe him vp to better things, as *Apolodorus* ſayd, & more holily S. *Paul*, that hope confounds not, for that the loue is infuſed into our ſoules by the holy Ghoſt. Finally, hauing our anchor-hold vpon God, from whom ſhee feeles all motions within, wee may aſſure our ſelues to obtaine all things neceſſary, how difficult ſoeuer; and to repell whatſoeuer ſhalbee hurtfull vnto vs, how painefull ſoeuer: Neither ſhall hee euer feare, but greedily deſire death, as the end of his carreer; whereas they that haue run and combated, ſhall receiue the Crowne of glory kept, promiſed and hoped for. But if this good bee but an

Rom. 5.

fore the Consequent must follow.

Epist. 36. Seneca, yea, experience doth teach vs, that Infants, little children, and such as haue lost their iudgements, feare not death.

Answere: Wee deny the antecedent: for making comparison of the most reasonable men with other of lesse capacity, wee shall finde that the most iudicious feare not death; for that by their reason (as through a cleere light) they see plainely that there is nothing fearefull or painefull in death, but all quiet and ioyfull.

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Luke 14.

will saue his life, shall lose it; and he that shall lose it for my sake, shall saue it.

The 28. Argument taken from things conioyned.

Feare alwayes as an inseparable companion, marcheth with hope.

But nothing can giue man an assured hope;

And therefore not of feare.

HOpe is a desire, astriuing and eleuation of the mind, to attaine to some future good, that is difficult and yet possible: if this good bee vertuous, the hope is commendable, and hereof a good man shalbee alwayes repleniſhed, and it will neuer

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suffer him to faint in the middest of aduersities, but will raise him vp to better things, as *Apolodorus* sayd, & more holily S. *Paul*, that hope confounds not, for that the loue is infused into our soules by the holy Ghost. Finally, hauing our anchor-hold vpon God, from whom shee feeles all motions within, wee may assure our selues to obtaine all things necessary, how difficult soeuer; and to repell whatsoeuer shalbee hurtfull vnto vs, how painefull soeuer: Neither shall hee euer feare, but greedily desire death, as the end of his carreer; whereas they that haue run and combated, shall receiue the Crowne of glory kept, promised and hoped for. But if this good bee but an

Rom. 5.

an imaginary good, as the glory of the world, of the earth, and of this present life, then shall the hope be doubtfull and deceiuable, and ioyned to feare to loſe that which wee enioy (a feare which doth alwayes inſeparably accompany hope:) ſhe will let go the flouds of troubles and diſquietneſſe vpon miſerable man, and will ſtill vexe him with feareſull apparitions of death. Wherefore if we will not feare death, let vs not hope for the prolongation of life: Thou ſhalt ceaſſe to feare, ſaith *Seneca*, if thou doeſt leaue to hope. It is ſo, my friend *Lucilius*, although theſe thing ſeeme to be contrary, yet are they tied one vnto another, as one chaine doth the Sergeant to

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the prisoner.

So these things which seeme contradictories, are alike: the greatest cause both of the one and the other, is, for that we doe not measure our selues, and stay our selues vpon present things, but let flye our thoughts farre beforevs; so as fore-sight, the goodliest ornament of man, is hurtfull vnto vs. Beasts flie apparent dangers, and being past, they retaine no shaddow of them, but liue in all security and rest; and wee trouble our selues for that which is to come, & for that which is past. This is true, for either the remembrance of some wrong, or some phantasticall reproach past, doth vexe vs to the heart; or the future feare of dangers troubles

bles our ſoules: onely the preſent time which we hold, and which is only ours, and ſhold chiefly concerne vs, ſeemes not to touch vs; wherein the ſtupidity is as wonderfull, as the apprehenſion is witty.

Eccle.3.22 Let vs then know, as *Salomon* doth admoniſh vs, That ther is nothing better for man then to ioy in that hee doth, for that is his portion: For who will bring him backe to ſee what ſhall bee after him? But wee haue ſpoken enough in generall of the propoſition of the Argument: Let vs come to the ſecond part. Doubtleſſe, hee that ſhall caſt his eyes vpon that which doth preſent it ſelfe euery day, and ſhall lend his eare to heare what hath beene ſaid, cannot doubt of the Mi-

nor

not of our *Syllogisme*: wee see dayly (if we will not shut our eyes) the effect of *Seneca's* speech, saying, That it is a great folly in vs to dispose of our age, when wee haue not to morrow at our command. O how great is their vanity, saith hee, which enter into long hopes! I will buy, I will build, I will lend, and then I will rest mine olde age in peace. O poore man, who can promise any thing to himselfe that is to come! Who doth not seem to hear the Apostle Saint *Iames* contesting against couetous merchants, and saying, Now you that say, Let vs goe this day and to morrow to such a City, & continue there a yeere, let vs traffique and gaine; and yet you know not what shall be- Epist. 101.

betall the next day: for seeing the thing which wee hold doth often slippe out of our hands, and that of the very time we now enioy, a part of it is subiect vnto hazard; it were to dreame without sleeping, to hope in the incertainty of life, as *Plato* saith, and after him *Aristotle*; for that such as future hopes do leade, promise to themselues many things, which in the end proue vaine: these hopes figured in the shaddowes of the future, wrest out of our hands the present, and make vs runne like vnto *Esops* dog after the shaddow of a thing; and like vnto those who hauing dream'd they had found a treasur, when they awaked found nothing but straw in their bed: they are nerer to take

take the winde. I will not buy future hope with the price of present time; the reason is giuen by *Horace*, the short line of life forbids vs to beginne a long hope: Euen at this instant night, the ghosts and *Pluto's* streight Mansion will haste thy end: We hope, saith another, for some great matter by affection, but it may be to morrow will take vp our destiny, and so deceiue our hope, & mortifie our affection. *Ter. Adel. 22 Hor. Car. 5.*

Mans life is like vnto a game at dice; if thy chance falls not to thy desire; thou must rest contented, for thou canst not correct it by art; & therefore hope not for any thing, but what thou doest presently enioy: otherwise if thou makest any assured account,

count, that this or that ſhall happen vnto thee: I will tell thee, nay common chance will thee, that it may bee it will not ſucceed. But the diuine Oracle pronounceth a curſe vpon him, that puts his truſt in the ſtrength of man. And hereof ages paſt & preſent do furniſh vs with thouſands of examples; but I will produce but two for all the reſt. *Pyrrhus* who might haue liued a happy King, and haue enioyed that which the time did preſent vnto him, yet he, tranſported with a hope to ſubdue all *Italy*, was graciouſly informed by *Cineas*, a ſeruant of his, but a iudicious Orator, after this manner: Sir, if the Gods make vs Victors, what profit ſhall wee reape by this victory? Wee

ſhall

ſhall haue an eaſie meanes, ſaith he, to conquer all the cities that are vpō the confines of *Italy*: and this done, replied *Cineas*, what ſhal then becom of vs? *Sicile*, anſwers *Pyrrhus*, will willingly ſubmit vnto vs. Shall *Sicile* then (purſued *Cineas*) be the end of our wars? Who ſhall then hinder vs, ſaid the King, to paſſe into *Affrick*, to *Carthage*, and from thence into the kingdome of *Macedon*? Whereunto *Cineas*, Well, my Prince, when all this ſhall be made ſubiect to our power, what ſhall we do in the end? *Pyrrhus* ſmiling, anſwered, We will then reſt quietly at our eaſe, with pleaſure and content. *Cineas* hauing brought him to the point he aymed at, made him this laſt reply: Sir, ſeeing wee

enioy all that can bee desired in a happy and contented life, who can now interrupt our quiet, and trouble our felicity? and not deferre it to vncertaine dayes, and lay it vpon dangerous hazards. This was more then enough to moue *Pyrrhus* to content himselfe with what he had, if vain hope had not made him insensible; but hee must hazzard himselfe, & fight against the *Romanes*; & then he must be besieged, encountered and slaine by a woman. Goe you Princes, propound vnto your selues these haughty hopes of glory, but expect nothing but smoake: flatter not your selues in your fortunes, she is treacherous; the more she smiles, the more she is to bee feared. *Iulius Cæsar* is the se-

cond example; shee was his friend for a time, but in the end shee betrayed him: when as he should haue contented himselfe with that great *Romaine* Empire, he conceaued new hopes of subduing the *Parthians*, and makes his preparatiues; but in the meane time his Citizens conspire his death, and fayle not. So *Esops* Falconer, whilest that hee is watchfull to take the Fowle, a viper which hee casually trode vpon, turnes, and bites him by the foote, whereof he dyed.

Manilius cries out, That good is alwayes mixt with euill here below, teares follow vowes, and in any thing fortune neuer keeps one course. The safest remedy not to be troubled nor infested with so

many vnquiet euents, which follow one another in this life, is to quench in vs the baites of them, which are two, hope, and feare: for wee floate betwixt these two continually, and alwayes depending vpon the accidents of fortune, wee either suspect them or affect them. What then, will you say, must wee wholly despaire? No, it is not my meaning; there is a meane betwixt all hope and all despaire, the which *Seneca* propounds vnto thee: Hope not, saith he, without despaire, neither despaire without hope. Otherwise (as he doth wisely aduertise thee) it is like the life of a foole, which is ingratefull, trembling, and alwaies tending to the future: Ingratefull, for that he makes

Epist. 105.

Epist. 13.

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no account of that which is past, nor of the present: trembling, for that it feares more and sooner then it should: & in the end it bends to the future, for that it relies not vpon the present good which presents it selfe; doth not tast it, nor make any account of it, but either ioyes with hope of the future, or else pants for feare. And this future, how short soeuer it bee, yea, the night following, it may bee, will conclude thy life. Heare what God said to the foolish couetous man, who through hope to liue at ease, to eate, drinke, & make good cheare, resolued to build Barnes, to store vp his Corne, promising afterwards to himselfe great ioy and long life: But O foole (said the Eternall,) Luk. 12. 19 20.

this night thy ſoule ſhalbee taken from thee.

Obiection.

To thruſt a wretched man into deſpaire, is a cruell thing. To take all hope from a wretched man, is to thruſt him into deſpaire. &c.

THe Philoſophers *Elpiſtiques* held opinion, that there was nothing did more mollifie the bitterneſſe of miſeries in this preſent life, then hope; And by the ſaying of *Thales* it is the moſt common thing to men: for it neuer flyes away with other transitory things, but continues with man euen vnto the end. *Pindarus* termes it the nurſe of old age; for be he neuer ſo much broken and decayed, yet he hopes to liue one

one yeare at the leaſt. Yea, ſome one (as the Poet ſayth) hanging on a gibbet, will not loſe all hope to eſcape; ſhe is ſo faithfull a companion euen vnto death. *Plato* calles it the renewing of all good fortune.

Finally, ſome haue deſcribed it by a hog, which thruſting his noſe into the ground and hoping to finde ſomething to eate, teacheth vs that paſſing on, wee ſhould hope for better things.

Anſwere. I ſhall willingly grant the argument and the expoſition, if they be applied to the true hope, the nurſe of faith; and grounded vpon the diuine power and aſſiſtance, which euen a wiſe man hath at his death, ſayth *Salomon*, but of humane hope

which hath nothing to support it but riches, or humane power, or health and strength of body, or some other worldly thing, I will deny it constantly, and with reason: For there is nothing firme on earth, all is wauering and fraile; to hope in it, is to leane vnto a tottering wall, and to bee crusht in the ruines: it is to ease himselfe being weary vpon a swords point, which will pierce him through. To warne man hereof, is not to cast him into a gulph of despaire, but to retire him; for who wold not despaire, when hauing basely hoped for all prosperity, he runnes into extreame ruine? But when one cries out; Beware, trust not; they are then weary, & seeke some better assurance, so as no-

Paradin. nil solidum.

nothing befalls vnexpected, and by consequence, nothing can driue him into despaire. Let vs set before you *Polycrates* the most fortunate man in the world, who to shaddow his fortune, cast his richest Iewell into the sea, which within a short time was restored in a fishes belly, that was presented vnto him: Yet must *Amasis* King of *Egypt*, his allie and friend, write vnto him, That these prosperities were to be suspected, & that this calme would bring a storme, in which hee should suffer shipwracke: And lest hee should bee ingaged with him, hee renounced all the rights of friendship, which they had contracted together, according to the vse & custome of those times: The

which fell out so; for in the end he was taken by *Orbetes* Lieutenant to *Cyrus*, whom others say to be *Satrapes* to *Darius*, and tyed ignominiously to a gibbet. It seemes S. *Ambrose* did meditate and make proffit of this History, who hauing incountred a man who bragged that he had neuer tasted any misfortune, hee presently left him, saying; That he feared to be lost with him, who had neuer felt any disaster: His coniecture proued true, for presently an earthquake swallowed vp the lodging, with this Mignion of Fortune, and all them of the family, euen in the sight of S. *Ambrose*, being not yet farre off.

Prosperity the stepdame of vertue, plants and waters whom

whom shee pleaseth, but is soone wearied by the inconstancy of her loue; shee supplants them not without amazement; shee applies her selfe vnto them for a time by some miserable happines, but in the end shee crosseth them and ouerthrowes them; and therefore *Valerius Maximus* sayd truely, That greatnes & riches were nothing but frailty & misery, and like vnto little childrens babies & toies; and what hope then is there in such things? But some Idolatrous flatterer of Princes, will perswade them that all things yeeld vnder their power, and vndergo what yoake it shall please them to impose. To this flattery I will oppose the sincere confession made by *Canute*, a power-

Camden Hiſtory of England.

powerfull King of *England*, who addes words to the effect for a memorable example to al the monarchs of the world: Seeing the ſea begin to flow, he commanded his chaire to be ſet vpon the ſhore, & ſate himſelfe downe in it, and ſtill obſerued the waues as they approched: Then the Prince begā this ſpeech; Stay ô ſea, the Land whereon I ſit is mine; thou art on it, and in that reſpect thou doeſt belong to mee: neuer yet any one gaine-ſayd mee but was puniſhed; I forbid thee to mount any higher, beware thou doeſt not touch nor wet thy Lords garments. The ſea had no more reſpect then eares, but trembling at the voyce of a greater Monarke, came on his courſe, and did wet

wet the Kings feete, which was the thing he expected; & then hee added: Let all the Inhabitants of the world know, that the power of Kings is so weake, as the least creature guided by the Almighty, disdaines it. Whereunto the embleme of *Attius* doth allude, representing the Beetle a little & weake animall, yet banding against the Eagle, findes meanes to reuenge himselfe: for, creeping into her feathers, he is caried by her into her nest, where he breakes her egs, and doth extinguish the race. We reade of *Sapores* King of *Persia*, who hauing besieged *Nisibis* a Christian Towne, hee was chased away by an Army of Hornets and Waspes; which siecots they did attribute to the

the prayers of *Ieames* the faithfull Paſtor of that Church, I omit the miſerable *Prelate* of the Abbey of *Fulden* in *Germany*, who was purſued & in the end deuoured by rattes, notwithſtanding all his force and deuices, whereof the Tower built in the middeſt of the riuer of *Rhine* beares witneſſe.

Plinie makes mention of Conies, which did vndermine & ouerthrow a Towne in *Spaine*. Moules ruined another in *Theſſaly*, Frogs made the Inhabitants of a certaine Towne in *Gaule* to abandon the place. But it is well knowne to all men, how God incountered the arrogancy of *Pharao* King of *Egypt*, with armies of diuers ſmall beaſts. If the leaſt wormes of the earth,

earth, opposing against the great enterprizes of great men, ouerthrow them, and what hope then is there in this world? What shall wee say more, but with *Lipsius*, That the most shining Diamond of constancy, a vertue so necessary in the inconstancy of Fortune, is not to bee transported with hope nor feare? a supernaturall ornament, neere vnto God, which makes man free from passions, exempt from the insulting of Fortune, and makes him a free King, subiect to God only, whose seruice is to reigne, as the wiseman sayeth. *Lips. de const. c. 6.*

The 29. Argument taken *from the vnprofitablenesse* of life.

The

Cambs History of England.

powerfull King of England, who addes words to the effect for a memorable example to al the monarchs of the world: Seeing the sea begin to flow, he commanded his chaire to be set vpon the shore, & sate himselfe downe in it, and still obserued the waues as they approched: Then the Prince begā this speech; Stay ô sea, the Land whereon I sit is mine; thou art on it, and in that respect thou doest belong to mee: neuer yet any one gaine-sayd mee but was punished; I forbid thee to mount any higher, beware thou doest not touch nor wet thy Lords garments. The sea had no more respect then eares, but trembling at the voyce of a greater Monarke, came on his course, and did wet

wet the Kings feete, which was the thing he expected; & then hee added: Let all the Inhabitants of the world know, that the power of Kings is so weake, as the least creature guided by the Almighty, disdaines it. Whereunto the embleme of *Alciat* doth allude, representing the Beetle a little & weake animall, yet banding against the Eagle, findes meanes to reuenge himselfe: for, creeping into her feathers, he is caried by her into her nest, where he breakes her egs, and doth extinguish the race. We reade of *Sapores* King of *Persia*, who hauing besieged *Nisibis* a Christian Towne, hee was chased away by an Army of Hornets and Waspes; which succors they did attribute to the

the prayers of *Ieames* the faithfull Pastor of that Church. I omit the miserable *Prelate* of the Abbey of *Fulden* in *Germany*, who was pursued & in the end deuoured by rattes, notwithstanding all his force and deuices, whereof the Tower built in the middest of the riuer of *Rhine* beares witnesse.

Plinie makes mention of Conies, which did vndermine & ouerthrow a Towne in *Spaine*. Moules ruined another in *Thessaly*, Frogs made the Inhabitants of a certaine Towne in *Gaule* to abandon the place. But it is well knowne to all men, how God incountered the arrogancy of *Pharao* King of *Egypt*, with armies of diuers small beasts. If the least wormes of the earth,

earth, oppoſing againſt the great enterprizes of great men, ouerthrow them, and what hope then is there in this world? What ſhall wee ſay more, but with *Lipſius*, That the moſt ſhining Diamond of conſtancy, a vertue ſo neceſſary in the inconſtancy of Fortune, is not to bee tranſported with hope nor feare? a ſupernaturall ornament, neere vnto God, which makes man free from paſſions, exempt from the inſulting of Fortune, and makes him a free King, ſubiect to God only, whoſe ſeruice is to reigne, as the wiſeman ſayeth.

Lipſ. de conſt. c. 6.

The 29. Argument taken *from the vnprofitableneſſe of life.*

The

The freeing from a most vaine vanity should not make man sad.

Death is a freeing from a most vaine vanity.

SAlomon a powerful King, wise and rich, having sought, examined and tasted all that is excellent, pleasant & happy in this world, yet in the end hee cried out with a true voyce, in the booke of truth; Vanity of vanities, all is but vanity. The Paraphrase vpon this Sermon, doth teach vs, that the end of it is, to let the world know, That they deceive themselues to their great confusion, which either within, aboue, or vnder the world, hope to finde any thing so firme,

firme, wherein there is assured contentment: no, sayeth hee, there is nothing in the world but is inconstant, without stay, fraile & most vaine. And in truth when man hath past his youth, and leaues his passions, comming to a more perfect age, his life promiseth felicity, yet vpon condition, that hee shall imploy himselfe with all his force, either to heape vp store of riches, or to purchase much credit, or to wallow in voluptuousnesse: but after that hee hath toyled, turmoyled, and killed both body and soule, shee leaues him empty & lost, finding her deceite too late. For,

Had man of wealth such store,
That much still heap'd vp more,

And

And held in his free hold,
A ſpring of liquid gold,
His coffers ſeeing fill'd
with treaſures, ſtill inſtill'd
Pearles, that beſt choiſes
pleaſe,
Brought from the bloody ſeas;
And in rich labour could,
(To breake his fruitefull
mould,)
A hundred Oxen yoke,
Yet would deſire ſtill choke
His throate with thirſt of
more.
And yet of all the ſtore,
His heart affects to haue,
Hee carries nothing to his
graue.

Euen as *Boetius* exclaimes againſt ſenceleſſe greedineſſe; for in truth all ſhee hath is nothing; ſhee deſires all ſhee hath not, and that is infinite:

ſhe

ſhe gapes alwaies after gaine, one lucre ſommons another, and ſhe holds al loſt that ſhe cannot attaine vnto.

Finally, Couetouſneſſe is the anuile, whereon are forged the chaines of iniquity, to binde and faſt couetous men headlong into hel: theſe chaines are foure; Impiety, Inhumanity, forgetfulneſſe of Gods Iudgements, and Diſtruſt; whereby we may inferre, that in ſtead of happineſſe, there is nothing heere but miſery.

Now comes the ſecond, Ambition, which knowes no bounds, and hath neither end nor meane; if ſhee poſſeſſeth this day a whole Countrey, to morrow ſhee will ſeeke to conquer a new Kingdome, & after this conqueſt ſhe wold ſeaze

seaze vpon all the world, and thē pierce through the earth, to finde new words; a strange thing, as *Valerius* saith, that man should thinke his glory hath too streight a lodging in this world, which notwithstanding was sufficient for al the gods: but it is more strange that man should bee so tormented for the enioying of a handfull of earth, who hath the fruition of the Sunne, the heauen, and of all the elements; in regard wherof this earthly Globe is nothing: for the Sunne alone by the iust computation of Philosophers, is a 166. times bigger then the earth. Why should a little portion of this little earth breed him so much care? Hee that hath more, should he care for lesse?

Val. Max.

Man

Man hath the common enioying of the principal of life, of the ſea, heauen and ſtars; and muſt he for a little point of earth, depriue himſelfe of the quiet enioying of al theſe things, which be farre greater? An ambitious man is alwayes ſhaken with feare, and muffled with enuy; he feares continually the croſſes of fortune, his enemies terrifie him, and his friends are ſuſpect vnto him: hee eates not without feare of poiſon, hee ſleepes vnquietly, for that his aduerſaries watch for his ruine.

Enuy filing ouer the triumphs of other men, ſtings him continually; hee thinkes himſelfe as much deiected as another is aduanced; Thou thinkeſt him happy, and hee holds

holds himselfe miserable, & would confesse it to thee if his ambition did not slay him: and if he feared not by this confession to make himselfe contemptible, the which he most abhorreth, he would shew thee, that in his greatest banquets, he hath no more assurance the he, ouer whose head there hangs a naked sword, staied onely by a horse haire, as in old time that of the Tyrant of *Sicile*. But the aduertisement giuen to *Philip* King of *Macedon* growne insolent for the victory of *Cheronee*, by *Archidamus* King of *Sparta*, after the *Spartane* manner, is notable: *Philip*, said hee, measure thy shaddow, if thou findest it bigger then of custome: as if hee would say, Why doest thou

thus

thus insult ouer thine enemies, who in thy person hast receiued no increase, vnlesse it be care and feare?

Then followes Pleasure in eating, drinking, and in the veneriall act: this pleasure if it keepes not the bounds of necessity and honesty, it is infamous and vnwholesome; The throat hath slaine more (saith a Phisition) then the sword. Intemperance is the very bayte of an impure spirit, which delights in vnpure and vndigested humours: drunkennesse deprines a man of the vse of reason, & transformes him into a beast, yea, a furious beast apt to commit many mischiefes. And therefore Saint *Augustine* speakes of drunkennesse, that it is the mother of all villanies,

nies, the ſubiect of offences, the roote of crimes, the diſtẽperature of the brain, the ruin of the body, the ſhipwrack of chaſtity, the loſſe of time, a volũtaty rage, an ignominious languiſhing, the corruption of manners, &c. Either of theſe voluptuouſneſſes is like vnto the byting of ſerpents, which they call *Tarentulæ*: They that are toucht, laugh, ſing, and dance; but it is a *Sardonian* laughter, which brings them to a fatall end; and what pleaſure? As for the act of venery, out of the due of lawfull marriage, it is by the teſtimony of *Diogenes*, wine mixt with poyſon, which in the beginning ſeemes ſweete, but preſently after it makes him feele a deadly bittemes: it is the mire wherein

Laert. lib 6

wherin man doth deuolue ruine, and loſe himſelfe: It is in this act onely, ſaith Saint *Ierome*, that God did neuer touch the heart of his Prophets. Thrice, and foure times wretched *Ixion*, who thinkeſt to imbrace in thy armes the goddeſſe *Iuno*, and it is but a cloude thou doeſt hold: The pleaſure of this world is but a vaine ſhadow of felicity, the ſubſtance is in heauen. To bee ſhort, wee muſt abhorre voluptuouſnes, like the *Sirenes*, as the Ancients haue myſtically painted them out: all that is ſeene of them is exceeding faire, they gliſter with the ſhining of ſparkling Diamonds, they caſt forth a ſweete ſent of Muske and Amber, their greene eyes dart flames into 7. Ethic. 11

the coldeſt heart; gold binds vp their flaxen haire, their necks are circled with rubies, a Cypres of ſiluer wauing ouer their ſhoulders; their breaſts of Alablaſter open, whoſe pappes like two round curds of milke, did ſeeme to leape: on their fore-heads were fixed two of Cupids bowes; their cheekes were crimſon, and their mouthes little, but their tayle which is hidden vnder the water, is pointed, with teeth ſpotted, and venemous; finally, hideous and fearefull, and they that are once ſtung, die without helpe; and what pleaſure? Theſe are the three carreeres which men in this world run by troopes: hereunto the moſt actiue of minde and body, ſtraine their ſinewes, and bend

bend their ſpirits, who ſhall haue moſt, and al for an imaginary happineſſe; Some in the beginning of the courſe fall to the ground; others end in the middeſt, and theſe not able to iudge of the vanity of the world, are periſhed in the middeſt of it; The laſt beeing come vnto the end, finde (but it is in the extreamity) that they haue imbraced the ſhaddow for the body, vanity for felicity, and deſolation for conſolation: then they crie, O deceitfull world, O miſerable life! But before they can come to conſider wherein the happineſſe of life doth conſiſt, and ſettle themſelues in a courſe to attaine vnto it, death ſeazeth on them.

Obiection.

It is no good cõsequence to argue from the abuse to the thing abused.

Your argument proceeds from the abuse to life.

THey laugh at *Lycurgus*, causing the Vines to be pull'd vp, for that some men were drunke; and he were more mad that would cut off his nose because hee is troubled with rheume: and what were hee that would take away life, vnder colour that one vseth it to couetousnes, another to ambition, a third to voluptuousnes? Let vs banish the abuse, and retaine life; that knowing with *Diogenes* the goods of nature to exceed them of fortune, let vs refuse *Alexanders* siluer, if hee will depriue vs of our liberty,

berty, and the true vſe of the Sun. Let vs imitate *Xenocrates*, who gravely anſwered his Ambaſſadours, who had brought him 50. tallents, or 30000. crownes, That he had not vſe for ſo much ſiluer.

Finally, wilt thou be rich? Doe not labour to multiply thy wealth, but to make a ſubſtraction of thy concupiſcence. As for the other abuſe of ambition, let *Socrates* preſcribe vs a Rule, who hearing a relation of his praiſes in a diſcourſe compoſed by *Plato*, interrupted him, crying out, Oh what lies this young man ſpeakes of mee! Let vs conſider that glory is mixt with the honey of *Trapezonde*, whoſe violent vapor doth ſtrangely confound the ſpirits of ſuch as vſe it, and

makes them forgetfull of God, Apoſtates to the faith, and voyd of all naturall reaſon.

For Voluptuouſneſſe, let them caſt their eies vpon the *Curij* & *Fabricij*, who will bee more then content with turneps and beanes; yea vpon *Epicurus*, who with water and a little rice, would contend with *Iupiter*, for his felicity. Let *Cyrus*, and *Zaleucus* King of *Locres*, be alſo heard; the firſt againſt the exceſſe of wine; the other againſt whordome: *Cyrus* being roughly demanded by his father in law *Aſtiages*, why hee had refuſed to drink the cup which hee had preſented vnto him; For that, ſaid he, I conceiued it had beene poyſon, remembring that at your laſt feaſt, euery

euery man that vſed it, did ſtagger at euery ſtep, and his ſpirits ſo confounded, as hee could not vnderſtand any thing, nor ſpeake to purpoſe. *Zaleucus* made a law, that the Adulterer ſhould loſe both his eyes; wherein he was ſo ſtrict, as his owne ſon being conuicted, he vnderwent the ſame puniſhment, and by a fatherly compaſſion, pulled out one of his ſons, and one of his owne eyes.

Anſwer. I yeeld to all this, and doe willingly giue my voyce, hauing neuer inſiſted but for the abuſe; neither that we may depriue our ſelues of life for any miſery: Yea, I haue maintained the contrary againſt the *Stoicks* heretofore. It is the exceſſe of the feare of death, I ſtriue to

prune and root out; shewing that vanity and corruption is so vnited to life, that all which liue, yea the greatest spirits, wallow in this mire: and therefore death which giues an end to this vanity and corruption, should cause no feares to reply, that it is the abuse and not the life: we may answer againe, that the abuse is generall, since the fall of the first man, no man can be exempt, if hee be well obserued.

Let *Diogenes* go suddainely with a torch lighted into the most frequent market of *Athens*, nay into the most famous royall Faire of *France*, to search; yet shal he not find one: and I know not whether hee himselfe which could so taxe others will bee found without

without blame; and whether he(as it hath bene reproched vnto him) did not more glory in his Tub, then *Alexander* in his Empire. Oh how easie it is to speake and lie! Vertue consists in practise and action: there will not any one be found in this age, that is not tainted more or lesse with one of the aboue named vices, or with all three; wee can giue no instance. All men suffer themselues to be led to some vaine hope which they attend from day to day, which in the end deceiues them; and death deliuers them from this deception, why then should it be so terrible vnto them? But represent one out of ten thousand, who hath learned wherein the true end of life doth con-

siſt, that is to ſay, in the tranquillity of the mind, in continuall action according vnto vertue, yea according vnto piety, as hee knoweth, and ſtriues to haue the ſpirit of a wiſe man (whereof *Seneca* ſpeakes *epiſt.* 60.): that is like vnto the world, aboue the Moone alwayes cleere. Yet muſt he confeſſe, that he is in a wondeful cõbate, yea in inſupportable paine, being toſſed with contrary windes of diuers paſſions, which neuer leaue him, no more then his body or fleſh: Sometimes the immoderate loue of tranſitory things ſtings him, ſometimes the hatred of eternall things ſollicites him; or prophane ioy, or the melancholy of the minde, layes hold of him and conſumes him,

him: if vaine hope leaue him, then furious despaire gets hold, or boldnes thrusts him on to mischiefe, or feare retires him from good, and furious choller transports him beyond the bounds of reason: so many passions so many cords to bind him, so many assaults so many paines, if it succeed not wel; and most commonly it proues contrary to his proiect; for this heauy flesh, this sensuall concupiscence which hee is to incounter, dawes him stil to the ground.

But harken how that great Apostle, more vertuous then all the Philosophers together, for that hee had the gift of the Spirit of God, in a higher degree: heare how in the like conflict he cries out;

Misera-

Rom. 7. v. 24. Miserable man that I am, who shall deliuer mee from the body of this death? If this seruant of God liuing the life of Iesus Christ, yet for the mortal assaults which he felt, tearmes this present life death, and were death a deliuerance; what feare wee in death, that wee do not salute it rather as the safe port from all the stormes and tempests of this life, full of baites and snares? as S. *Augustine* sayth. Let vs seale vp this discourse with the ring of *Seneca*, which is, That the condition of all men imployed is miserable, and that most miserable which attends no other thing but his imployments: hee taxes the greatest part of men, who (like vnto *Liuius Drusus*,) from their infancy, to

De Breuit. vit. c. 19.

to their dying day, giue themſelues no truce, alwayes in action, in trauell of minde or body; if they meete with any pleaſure, they paſſe it ouer lightly without taſte; if with diſpleaſure, they are toucht to the quicke.

Finally, they run ſo ſwiftly, as they looke not to their way; they thinke not of their life, and cannot ſay what it is: all actions ſhall bee pleaſant, but that which is proper to man, which is, to haue the ſpirit purged, giuen to Philoſophy, and to the meditation of that which concernes man in the world. Let vs then ſay with reaſon, O vanity of vanities, this is nothing but vanity.

The

The 30. Argument taken from the restoring of mankind.

Whatsoeuer being lost shalbee powerfully restored to vs againe, should not trouble vs in the losse.

Life being lost shalbe powerfully restored, &c.

IF thou beest a Christian, Christ commands thee, & thy faith doth bind thee to beleeue the Resurrection of the flesh; in the which, by the powerfull voyce of the Creator, raysing them vp which sleepe in the dust, the life which thou hadst left, shalbee restored vnto thee againe, with most pretious interests. But if depriued of the eyes of this faith, thou canst not see the beginning of

of the creation of the world, seeing that by faith (as the Apostle doth witnesse) wee vnderstand that the ages haue bene ordained; yet as a miscreant thou doest beleeue the eternity and fatality of the world, let vs admit this supposed truth to bee true: know then, that the limited reuolution of the heauens being ended and al the order of causes chained together, returned to the same point, in the which they hold all things ballanced in an equal weight: know I say, that this same concatenatiō of causes by a necessary reuolution, wil restore thee to life, yea to the same estate, in the same place, & in the same positure thou art in at this present: so as you which reade these things

Heb. 11. verse 3.

things, or heare them read, shall be the same, at the same time, reading or hearing. It is the true extraction which moued that great *Zoroastres* to assure, that one day al men should take life againe. *Plato* was of the same opinion, saying, That after the returne of the eight spheare, which was in thirty six thousand yeares, all things should in like manner returne.

The reason; there is nothing made new vnder the Sun, and there is nothing, but what hath bene and may retume hereafter. So the Sun withdrawing his quickning influence with his body from our *Zenith*: the trees being withered remaine without fruit, without any verdure & without leaues: If thou hadst not

Theopomp l.1.c.17.

not ſeene it the yeares paſt, yet thou mayeſt in ſome ſort beleeue that the Sun ſhould returne, and by his returne giue that vegetatiue vertue, that ſpringing ſap, & ſweete ſmelling ſpirit to herbes and trees, which thou didſt hold depriued of that power (and ſo they were, for this life which is in them, in the beginning of Winter deſcends from the branches to the body, and ſo to the roote:) but the ſame gracious Star, which by his retyring had cauſed this death, returning, drawes backe by a wonderful regreſſion and reuolution of nature, this vegetatiue vertue, from the earth to the roots, to the body, and to the branches; and makes it to be ſeen and ſmelt by the buds, bloſſomes,

Plut. in consol. ad Apollon.

ſomes, leaues, and fruites. A dead man and one liuing is all one (ſayd *Heraclitus:*) hee that watcheth and the ſleeper, the young and the old; for that being paſt, it becomes this; and this being paſt, becomes that. Like vnto a potter, who of one lumpe of clay may make beaſts, and then confound them into a maſſe, and then faſhion them againe, which hee may continue inceſſantly: It is art that doth this, and art is but an imitation of nature. Thus nature ſports it ſelf in the common nature of all Creatures; ſhe makes them and vndoes them againe, and then makes them againe, and afterwards diſſolues them: of water ſhe makes ſnow, and of ſnow water, and ſo inceſſantly: of graſſe

graſſe ſhee makes paſture for ſheepe, the ſheepe make dung, the which is caſt vpon the ground, & graſſe growes againe; and ſo by circumuolution in all other Creatures. Wherefore comfort your ſelues, you that are diſcomforted in death; for what you haue and what you loue, ſhall be giuen you againe.

And the Prouerbe of the liuing is not admitted in death; That the tearme is worth the mony: that the reuolution of ſo many thouſands of yeares to returne vnto the point, which they hold at this preſent, will put you out of patience, and ſo vexe you, as it will farre exceede the little content of ſo ſhort a life: This is not in death, where there is a full ceſſa-

ceſſation of all diſtemperatures, and of obſeruation of times, and expectance; whereas ten millions of yeares cannot laſt ſo long, as one night of twelue houres, which you ſhall paſſe in a deepe ſleepe; and yet notwithſtanding the length, in the morning you will thinke it to haue beene very ſhort: and in like manner the 5000. yeares from the Creation, which haue paſt when you were not, were they of any continuance to you? your reaſon then ſhould aſſure you of the like for that which is to come.

Obiection.

All that paſſeth (according to the hazard of fortune) by a 100 *thouſand changes, cannot* be

be restored to the former estate.

A dead body according to the chance of fortune, passeth by a hundred thousand changes.

OF bodies some shall be deuoured by birds, or beasts of the field; others reduced to powder; & some eaten with wormes, serpents, and toads: These serpents and toads after some dayes are extinct, & of them a new thing is made, and so *in infinitum*: By what reason then can that be restored to the same estate, which hath all these changes? Moreouer, it is to fall into contradiction to mainetaine this doctrine: The beasts which haue beene and shall bee, are infinite in number, according to

to their infinite forms, which haue giuen them being. But the common ſubſtance, the receptacle of formes, is finite and limited; by what arithmeticke then can ſhe furniſh the bodyes of thoſe infinit creatures, which haue bin in the world, during ſo long a time? For it may be that a ſmall portion of this common matter, hath ſerued to more then a thouſand creatures: in the reſtauration, to which of theſe ſhall it be ſubiected? If but to one, then what ſhall become of the reſt? You haue propounded an example of the clay, I accept it, and let you thereby ſee the impoſſibility of your aſſertion: take a piece of the bigneſſe of your fiſt, and faſhion a man: vndoe it, and make

make an horſe, then make an Ape; then diſſolue it to his maſſe, and frame an Eagle: behold foure creatures faſhioned of one ball of clay. Now come and make your reſtitution, and ſtriue (without adding any thing to this clay) to make this man, horſe, ape, and Eagle, all as great at one inſtant; and you will finde your ſelfe confounded, there being ſubſtance but for one of the foure. Euen ſo it is of this common ſubſtance, by the conſent and teſtimony, both of Chriſtian and Heathen Philoſophers.

Anſwer. This doctrine is drawne from the *Stoicks*, who attribute vnto the world, a certaine period in his continuance, after the which there is a renewing and reſtoring of

of the same plants, creatures and men that haue beene at infinite times in the Eternity of the world, which after a long age resumes by deluge, or an vniuersall deflagration, her first face: all this continuance from one tearme vnto another, is called the great yeare, which *Macrobius* extends to fifteene thousand yeares, *Firmicus* to 30. thousand, and others to more. Behold what *Seneca* saith to *Polybius* of another sect; Some (that is to say, the *Stoicks*) threaten the world with an end: this Vniuerse which containes all things both humaine and diuine, shall bee dissolued in one day, if it bee lawfull to beleeue it: One day shall plunge this Vniuerse into his *Chaos*, and first darkenesse,

Consul. ad Polib. init.

Nat. quest. l. 3. c. 29.

darkeneſſe. And *Beroſus* who hath interpreted *Belus*, ſaith, that this muſt be done by the courſe of the ſtarres, yea hee maintaines it ſo confidently, as he aſſignes the time of the conflagration, and of the Inundation; for hee holds the earthly things ſhall burne, when all the ſtarres that now hold diuers courſes in the firment, ſhall bee gathered together in the ſigne of *Cancer*, being ſet in ſuch a ſtation, as a ſtraight line may paſſe through them and their heauen. And the Inundation ſhall then be, when the like aſſembly of the ſtarres ſhall be in *Capricorne*; there is the Solſtice, here the winter; that is the ſigne of burning ſummer, this of moyſt winter. If you enquire how

this can bee done, the same Author will answer you, that it may be done without any great force; for that, saith he, nothing is difficult to nature, when as she runs to her end: she is sparing of her force, in the first framing of things, but their increase beeing come, she disperseth her selfe to a suddaine ruine, and decēdsto it with violēce. What a long time is required, after the seed is receiued, to bring the Infant to light? with what trouble is he nourished and bred vp? But how easily is he dissolued? Cities which haue had a whole age to builde them, are ruined in an houre: a forrest which hath beene so long in growing, is consumed to ashes in a moment. *Numenius* saith, that the *Stoicks*

icks hold, That all things after a long time vaniſh and periſh, being diſſolued in a celeſtiall fire.

Tully hath alſo ſpoken of it: After the inflammation there ſhall remaine nothing but fire, by the which, and of the which there ſhall be the renewing of the world; and the ſame ornaments ſhall appeare. And *Numenius* in *Euſebius* addes, That after the fire the world ſhould be ſetled & made perfect againe, as it was before, yea the ſame men; and therefore *Seneca* ſayth, That death which wee ſo much feare and fly from, doth not rauiſh away, but only ſuſpend the vſe of life; a day wil come which will reſtore vs to light. 2. *de nat. Deor.* *Epiſt.* 36.

Moreouer, ſuch periodicall

conuersions happen from all eternity, eternally, and without ceasing, as *Numenius* sayeth. And to conclude, let vs know that this opinion hath not beene held so absurd among Christians, but that *Octauius* hath vsed it against the *Pagans*, to refute the obiection which they made, That the Christians did prescribe an end to the starres, and to heauen: It is a constant opinion of the *Stoicks*, sayth he, that after all humor is consumed, this world shall burne: and Nature by whom this reuolution is made, seemes to giue vs some notice, in that the fields being burnt by the labourer, or drowned by water as in *Egypt*, as in pooles dried vp, and when the sea is retired, in that

I say, this earth remaining, is found renewed, fat and producing many Creatures, yea great and perfect, as they write namely of *Nile* after it is retired.

Now vnder the wings of these great personages I come to maintaine this combate, and resell the reasons of the Obiector: Wee haue in our Argument toucht two points simbolizing together, although the one be Christian, and the other Heathen; the first is the Resurrection of the flesh, which we extend to man only, not of other Creatures: And let vs say, that he who of nothing could make all, may easily ouerthrow the imagined difficulty, and raise vp and restore to the same estate the bodies of dead

men: for he that can do more, can do leſſe without all controuerſie; and hee that could of nothing make that which was not, may repaire that which was vndone.

But how ſhall this Reſurrection bee made, and what aſſurance ſhall wee haue? Behold how: In the preſence of all the world, of Angells, of men, and of diuells, (with vnſpeakable ioy to the good, and incomprehenſible horror to the wicked) the Lord ſhall come with a cry of exhortation, and the voice of the Archangell, and the Trumpet of God; theſe are the very words of the text. By the ſound of this trumpet all the dead ſhall awake and riſe out of their graues; and they that ſhall liue and remaine

1. Cor. 15.
1. Theſ. 4.

maine at this comming, shalbe suddenly changed, and of mortall shalbe made immortall, by his force and efficacy, who can make all things subiect vnto him, as the Apostle sayth. The bodies of the children of God shall rise againe, like the glorious bodie of Iesus Christ, impassible, spirituall, and yet fleshly, shining like stars, subtil, light, transparent, and full of all happines: behold the letters of heauen: We attend the Sauiour, who will transforme our vile bodies, and make them conformable to his glorious body. Phil. 3. 21. Idem.

We know, sayeth Saint *Iohn*, that after hee hath appeared, wee shall bee like vnto him: God will wipe away all teares from our eyes, sayth hee; death shall 1oh. 1. 3. Apo. 21. 4.

bee no more, there ſhalbee no mourning, cries, nor labour: The body ſowne in
1.Cor. 15. 45. corruption, ſhall riſe ſpirituall, ſayth S. *Paul*, for that no ſollide thing can hinder it, it may without helpe or wings, flye into remote places; as Ieſus Chriſt after his reſurrection, did manifeſt
Aug. cont. Adiman. c. 12. it more then ſufficiently in his body: finally, hee ſhall bee ſpirituall, for that hee ſhalbe readily and willingly obedient to his glorified ſpirit.

In this fleſh and not in any other ſhall I ſee my Sauiour, ſayth *Iob*, c. 1. 9. For this mortal body muſt put on immortality, ſayth the Apoſtle.
1.Cor. 15. 13. Thirdly, they which haue bin vnderſtood (ſayth *Daniel* 12.) ſhall ſhine like the heauens, and they that bring many to Iuſtice,

Iustice, shall glister like the starres for euer.

Also the glory of the Sunne is one, the glory of the Moon another, and the glory of the starres is also different; euen so shall bee the resurrection of the dead; whereby it followes that the bodyes raised again shal haue no grosse substance, but shall be transparent like vnto glasse. 1.Cor. 15. 41.

Fourthly, beeing raised againe, we shall bee taken vp into the clouds before the Lord, and beeing ascended into heauen, wee shall haue vnspeakeable ioy, such as the eye hath not seene, the eare not heard, nor hath entred into the heart of man. These are wonderfull things, but what assurance? the Spirit of God doth assure thee, if 1.Thes.4. 17.

thou beest of God; for God
2 Cor. 1.22 doth seale vp an earnest penny of his holy Spirit in their hearts that are his, as the Apostle teacheth.

Secondly, If the soule be immortall, the body must one day rise immortall, to the end, that this soule being created for the body, may giue it life againe being reunited. Moreouer (as Saint *Ambrose* teacheth) it is the
De fid. resurrect. c. 19 order and cause of Iustice, seeing that the work of man is common to the body and soule, and what the soule doth fore-thinke, the body effects; and therefore it is reasonable that both should appeare in iudgement, to receiue either punishment or glory.

Thirdly, Iesus Christ is risen

ſen for vs, and to aſſure vs that by the ſame diuine power that hath drawne him out of the graue, we alſo ſhal be raiſed. I proue the antecedent by aboue 500. witneſſes, which at one time haue ſeene Ieſus Chriſt, liuing after that he had beene crucified by the Iewes, as the Apoſtle ſheweth: and *Ioſeph* alſo who was a Iew, doth witneſſe it, *lib.* 18. c. 2. & 4. of his Antiquities. He was ſeene preciſely by women, beleeued by the incredulous: and for a ful aſſurance thereof, hee would (contrary to the nature of his body, which aſpired nothing but heauen) conuerſe forty dayes vpon earth: Heere is reaſon ſufficient in this matter of faith, whereas reaſon ſhould yeeld her ſelfe priſo- 1 Cor. 15. 6

ner

ner; and yet to make it appeare visibly, and to free all doubt, God would both in the ancient and new alliance raise vp some that were seene and admired of the people. So *Lazarus* being called out of his graue, was beheld of all men, and the malicious Pharisies tooke counsell to put him to death as well as Iesus Christ.

The same God would manifest a plot of the future Resurrection to his Prophet *Ezechiel*, when as he had transported him into a field full of drye bones; which when hee had seene, and prophesied ouer them, behold a motion, the bones draw neere one vnto another, and suddainely behold they had sinewes vpon them, and flesh came, and then

Ezech. 37.

then the skinne couered it; and in the end after a second denuntiation of the word of God, the spirit came, and then appeared a great army of men.

As for this point which concernes an article of our faith, the Resurrection of the flesh, the Obiector dares not deny, but there is matter sufficient in this world to furnish for the restoring of all the dead bodies; not since an imaginary Eternity, (for we are now vpon tearmes of diuinity, whereof wee must beleeue the principles, and not question them,) but from the first man vnto the last that shall be: Herein there is nothing that inuolues contradiction.

The other point was, that suppose

ſuppoſe the eternity of the world, after the reuolution of all things, and the encounter of the ſame order in all points that is at this preſent, there ſhall bee the ſame Superficies, the ſame creatures, and the ſame men that are at this preſent: this alſo hath no implicity, ſeeing we affirm not, that all things, the ſame creatures, which haue bin & ſhalbe for euer, ſhalbe reſtor'd together at one inſtant, but by degrees, and euery one in his turne. Behold how this firſt matter periſheth not, and is not reduced to nothing, but flowes dayly vnder new formes. This matter is bounded, the ſtarres and the heauen which roule about it, make it to bring forth creatures continually,

and

and man ſometimes; but by ſome rare conſtellation, as the Naturalliſts ſpeake. The heauens, I ſay, are bounded, and their motions limited: Wherefore I maintaine, it is not impoſſible, that in an eternity of time, that which is limited and bounded, and hath once met and is ioyned, may yet againe meete and be reioyned: if we conſider that it is not by chance, but by fatall neceſſity that this Vniuerſe roules without ceaſing; as al they among the *Pagans* which haue had any vnderſtanding haue acknowledged: Yea one of them ſaid, that who ſo would demande prooſes thereof, muſt be anſwered with a whip: but behold a moſt certaine proof; all creatures, euen thoſe that haue

haue no vnderstanding, tend alwayes to their ends propounded, and all encounter in one vniuersall end: If there were not a certaine prouidence in the world, which prescribes to euery creature that end which it knoweth not, and makes it containe it selfe; the world should not be a world, that is to say, a most excellent and well ordained composition, but the greatest confusion that could be imagined. Seeing then that the heauens in their motions, the starres in their coniunctions, the causes in their order, euen vnto the last, may encounter together: so those things which wholly depend of them, may bee reduced to the same estate. And seeing it is a maxime

ime in Phyſicks, that the mat ter and the Agent haue ſuch power after the death, and deſtruction of the creature, as they had during his life: what then can hinder it but by the poſition of the ſame cauſes, and the ſame circumſtances of time concurring, the ſame effect may be repaired?

Moreouer, the thing which is no more, is no farther from being then that which hath not bene; and there is no impoſſibility but that which hath had no being, may come to light; neither is ther any repugnancy but that which hath bene once liuing, may come againe to life; yea, and who knowes whether that which is now, hath not beene often heretofore? I ſhould

shoulde beleeue it, if I did giue credit to the eternity of the world. As for the similitude of clay, which the Obiector (not vnderstanding me) doth presse so strongly, it is very fit in this matter: for the workeman which hath made a man, and then hath wrought it to make a horse, and then confounded it to make an ape, and in the end an Eagle; may if hee please, returne and make the same man which he had made first; and having vndone it, may make a horse, and so consequently one after an other *in infinitum*, not that hee can make them all foure subsisting at one time, therein the Obiector fights with his shadow, and not with my saying.

And to demonstrate the power.

power of Nature turning about her circle,& returning backe to the point where she had begun, and passing ouer all the circumference of the circle,to repaire that in place and time which she had dissolued; shee would leaue for an earnest penny,the Phœnix, the only bird of his kinde, which is seene in *Arabia*; and which the *Egyptians* in their Hierogliphicall letters painted, to describe by his long continuance, the immortality of the soule.This goodly birde after many ages past, to renew himselfe, casts himselfe vpon a pile of stickes layd together,the which hee doth so beate with his wings, and with the helpe of the Sun,which hangs perpedicularly ouer him,as it takes fire,

and

and consumes the body: out of which springs a little worme, and of that a little birde; which being couered with feathers, in the end flies away, and becomes the same Phenix. You will question the truth hereof, if the same Nature did not as much or more in the silke-worme, whose egge is no bigger then a graine of millet; it discouers a little woolly worme, the which without dying transformes it selfe into a moth, & that changeth into a flie which hath scales, and this becomes a butterflie, which beating it selfe continually layes egges; of these egges come little wormes, and so consequently by an infinite circulation.

Wherefore these diuerse changes

changes and formes happening in our bodies, should not amaze vs, but rather assure vs, that hauing bin carried farre about, they shall returne to their first estate, seeing that their walkes and this Vniuerse haue their limits and bounds, and seeing (by the testimony of the wise man) that which hath beene is now, and that which is to come hath also beene: God calling backe that which hath past, that is to say as the Diuines expound it, that God by his administration, makes the Creatures succeeding one an other, returne in their order, as if they went about a wheele; which kind of speech is taken from the celestiall Spheares which gouerne the seasons, signifying that

Ecc. 3.15.

that those things which happen by time, are wheeled about with the reuolution of time, which containes them. These are the words of no vulgar Diuines, whereby wee may see how much they yeeld to this opinion.

The end of the first Booke.

THE

The Second Booke.

The first Argument taken from the Immortalitie of the ſoule.

That which is free from Death in the principall part, ſhould not feare it.

Man in his ſoule (his principall part) is freed from death,

Therefore hee ſhould not feare it.

IF all men could vnderſtād without doubting, & perſwade themſelues without wauering, that their ſoules at the

that those things which happen by time, are wheeled about with the reuolution of time, which containes them. These are the words of no vulgar Diuines, where[illegible] may see how m[illegible] yeeld to [illegible] pini[illegible]

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THE

The Second Booke.

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Therefore hee ſhould not
feare it.

IF all men could vnderſtād without doubting, & perſwade themſelues without wauering, that their ſoules at the

the departure from their bodies are happilie immortall, there is not any one, without contradiction, but would goe cheerefully and resolutely vnto death, considering the miseries of this life, and the heauie burthen of the bodie; for it is the sepulcher of the soule, as *Plato* saied. The soule is a plant transported from heauen into a strange soyle, into a body of earth, where it sighs, pines away, and desires to depart.

The greatest thing in the world (sayth *Periander*) is contayned in a litle space: *Socrates* maintained, that the true man was that within, which is lodged in the body as in an Inne. S. *Bernard* exhorts the bodie, to know it, & to intreate his gueſt which is

is the soule) well: The which *Anaxarchus* did apprehend, who being beaten in a mortar, did crie out courageously to the tyrant *Nicocreon*, Beat beate, O hangman, the flesh and boanes of *Anaxarachus*: So *M. Lenius* seeing *Galba* a great Orator with a deformed bodie, sayd, That great spirit dwels in a poore cottage. But S. *Paul* shewes it better then all these; If this earthly lodging be destroied, if this bodie returne to ashes, we haue a mansion with God. And the body is the clothing of the soule, the which *Esop* obiected to one who abused the beautie of his body: Heare my friend, sayd he, thou hast a faire garment: but thou putteſt it off ill. Man is a caualier his body is the horse, the spirit

Ser. 6. de Aduent.

Erasm. Apoth.

2. Cor. 5.

Max. ser. 44.

rit is the rider: if the horse be lame, blind or resty, say thou one, the rider is not in fault. The bodie is a ship, the spirit the Pilot, the ship suffers wracke, but the Pilote saues himselfe by swimming, or vpon some boarde, the body dies, the soule saues it selfe vpon the table of faith and repentance. The bodie is a Lanterne, the soule the Candle; if the glasse be cleare and transparent, the light is the greater: so by the disposition of the body, the soule is knowne more or lesse. Man is a bird shut vp in the shell of the egge, expecting vntill the shell breake of it selfe that he may come forth; so doth the soule that the body my be broken, to the ende shee may flie to heauen.

There are three places

assigned

assigned to man, the first is the matrix, the second is this world, & the third is heauen; the first is short, the second a litle longer, and the third is without ende: In the first he cries at the comming forth, for that he is ignorant of the goodly spectacle of the world which God (as a table couered with all sorts of meate in a great Hall) hath prepared for him: In the second, hee apprehends and desperatly feares his departure, for that he knowes not this third heauen, the seate of *Iesus Christ*, of the Angells, and of the blessed, which is prepared for him, infinitely more excellent then this base earth; where he shall remaine euerlastingly, and perfectly happy. And these are the liuely simili-

tudes with many other likewise, which are continually in the mouthes and writings of such as treate profoundly thereof; whereby man may see that he hath no subiect to feare death, seeing that by it his soule, his principall part, and by which hee is man, receiues so great a benifit: And what shall it bee when the holy Ghost shall assure his Spirit, that his body being layd in the ground, as in a sacred pawne, shalbe restored to him immortall, in the great and last day?

But attending this incomparable good, let vs proue this immortality by reason; & first of all: The soule reuiues, and fortifies it selfe in the greatest agonies of death. So Testators witnesse, that th-y

they are ſound in minde, though very ſicke in body: ſo the diſpoſition of a man at the point of death is of more weight, for that hee hath a better conſcience, & a more liuely feeling of his ſoule. And *Hippocrates* giues aduice to obſerue, if in diſeaſes there appeare nothing that is Diuine: meaning that we ſhould obſerue the ſighes, and the geſtures of the ſicke patient; for if they be vnaccuſtomed of heauen, or of God, it is a ſigne that the ſoule begins to diſcouer it ſelfe, ſeeing it thinkes of heauen her proper manſion. So *Cyrus* (being in the bed of death) cauſed his children to approach vnto him; to whom hee gaue goodly admonitions; but among others hee told them,

Lib. 1. de prognoſt.

Xenoph. lib. 8.

that hee could neuer bee perswaded, that the soule lying in the body did remaine after the death of the mortall body, as if he would say, that vntill then he had studied to assure himself, but now he did not doubt of it. Nay, we shall sometimes see ignorant Countrimen, discourse exceeding well at the point of death, as wee reade of a certaine labourer altogether vnlearned, being neere vnto his death, had recommended his health, his wife and children, with as great Rethorike as *Cicero* could haue vsed discoursing before the Senate.

This reason was taken as a strong defence against death, by the King of *Arragon*, and represented by *Seneca* to all that are feareful in death, say-

Panorm. l 4. de Alphons.

saying, This day which thou feareſt ſo much, as the laſt, is the birth day of eternity.

The 2. is taken from religion, and from the homage which man doth owe vnto God for the immortality of his ſoule; not in one Country but in all; not in one age, but for euer; not in one perſon, but generally in all by ſome adoration, prayer, or ſacrifice, in what faſhion ſoeuer, man will ſooner forget his King, his father, yea himſelfe, then his God; yet hee makes no doubt but there is a King, he ſees him, he knowes him, he honours him: and that he hath a father, of whom hee holds his life, and with whom he doth conuerſe dayly, and whom he is bound to loue; finally, he tries him-

selfe, growes conceited, and many times abuseth himselfe with the great loue of himselfe; and yet hee holds himselfe more bound to God, then to all these: hee will not feare to displease them, if he can no otherwise please God; and will hold for Maximes, That it is beter to obey God then men: that he which doth not renounce father or mother for the loue of God, is not worthy of him: hee that doth not renounce himselfe, and take vp the Crosse of affliction for the seruice of God, deserues to bee renounced of him. The vnciuill wars which haue swallowed vp so many men in Christendome, within these 50. yeares, had no other pretexts then these sentences; and they had no other

ther foundation then the conſcience of the ſoule, that immortall ſeale, which God did graue in the ſoule when he did infuſe it into the body of mã, as *Chryſoſtome* ſaith. Let vs obſerue it in ſome examples, but great in euery reſpect. *Alexander* the Great, being incenſed for that the Iewes had denied him ſuccors, marcht with his Army to ruine them, if the high Prieſt *Iaddus* with his ornaments, and his holy troupe, had not gone out to meete with *Alexander*: Who when he ſaw the high Prieſt, he admired him, and fell downe at his feete; whereat his people were amazed, and troubled, and his moſt confident *Parmenio* came vnto him: How comes it, ſayth he, ſince that

you worship a man, you whom all the earth is ready to acknowledge for a God? It is not hee (answered *Alexander*) but God in him, whom I worship, who appeared to me in vision in the like habit in *Macedon*. Whence came this suddaine forgetfulnesse of his owne reuenge, & from whence this acknowledgement to the Immortall? but from an immortall soule. As *Antiochus* held *Ierusalem* besieged, the feast of Tabernacles drew neere, & the Iewes being resolued to celebrate it, they sent an Embassage vnto him, to demaunde a truce for seuen dayes, that they might attend the holy worship of their great God. The soule of this great King being toucht with religion,

not

not onely yeelded to their demand, but also hee himselfe turned to this homage, caused oxen with gilded hornes to bee conducted to the Cittie gates, with great store of Incense, and sweet smells to be sacrificed. In which action whether should we admire most, either the patience of this great King, willingly and devoutly hindering his ready victory: Or the forgetfulnesse of himselfe, sufferting those sacrifices that he knew to be undertaken against his honor, his fortune, and his life?

And what doth not this confused apprehension of God worke in the immortall spirit of man? *Cybels* Priests wil geld themselues, thinking to please their goddesse; the

Atheni-

Athenian Priests will drinke Hemlocke to liue chastly; the Virgins will lye vppon certaine leaues fit to mortifie their lusts; and *Cicero* will crie out to countenance thē, that they must come chastly to the gods: Yea, *Agamemnon* will sacrifice his daughter *Iphigenia* to pacifie *Diana*: *Adrian* in *Egypt* will sacrifice his Mignion *Antinous*: *Valerian* will vse the superstitious custome to offer vp children; the *Hetrusci* had that institution in their Countrey; & the ancient *Gaules* in *Prouence*, in the City of *Arles*, had two pillars erected, and thereupon an altar of stone, to offer humaine sacrifices.

Gaguin. lib. 1. hist. of France.

The third is taken from the wise ordinance of nature, which in many millions of things

things hath made nothing in vaine; nothing that waners or leanes sometimes of this side, sometimes on that, as *Erasistratus* said: how then should it be in man, her master-peece, in the soule the principall part? Hath she planted a vehement desire of immortality, the chiefe point of her excellency? hath shee giuen her a taste in this miserable life, to leaue her altered for euer?

The fourth is from the continual action of the soule which neuer takes rest day nor night, like vnto the Sun: sleepe doth not shut her eies as it doth the bodyes, neither by consequence, death. Consider it, when as the body is in a found sleep without motion, not in the beginning of his

his rest, when as the vapours of his digestion fuming vp into the braine, trouble it; but after mid-night, and especially at the point of day:

Then when the soule her faculties holds free,
From seruing bodily varietie;
Then when alone, and dead, to life (in sort)
Sau'd from dayes waues, she enters nights calme port.

It is then, that being raised aboue time, she reades in future (which is present to her) the things which God is ready to doe. So *Astiages* last King of the *Medes*, in his dreame saw the stocke of a Vine comming out of his daughters belly, which couered all *Asia* with her branches. The Interpreters being con-

consulted with, they answe-
red, that his daughter should
haue a sonne, which should
enioy all *Asia*, and dispossesse
him of his Kingdome: the e-
uent fayled not, notwithstan-
ding all the opposition that
Astiages could make. *Tertul-*
lian reports, that the daugh-
ter of *Polycrates* dreamed,
that her father raised vp on
high, was washt by *Iupiter*,
and annoynted by the Sun:
The euent expounded her
dreame soone after, for that
Polycrates being hanged, the
raine washt him, and the Sun
melting his grease annoyn-
ted him.

Tertul. lib. de anima. & de somno.

But who is ignorant of *Io-*
sephs dreame of his future
greatnesse? of *Pharaohs* touch-
ing the fertility and famin
which should follow in *Egypt*?

of

of *Daniel* touching the foure Monarchies of the world: of *Pilats* wife vpon the false accusation of Iesus Christ the iust, & of infinite others; yea, and of our selues, if we haue obserued them: For what is he, saith *Tertullian*, so voyd of humanity, that hath not sometimes felt in himselfe some faithfull vision?

Mem.

Thus the Eternal doth vnto the good, to assure them of the immortall action of their soules; and to the wicked, to terrifie them with his eternal iudgement, send such dreames of future things, to amaze or assure according to his good pleasure. So hee spake by his Prophet, Your sonnes and your daughters shall propheſie, your young men shall see visions, and your

Ioel. 2.

your old men shall dreame dreames. Let vs conclude with *Tertullian*, That seeing sleepe the image of death cannot seaze vpon the soule, that the soule being alwaies liuely and actiue, can not fall in *Veritatem mortis*, into the verity of death. *Tert. de resur. carnis.*

The fifth. Man in this life is more miserable then any of the creatures, and more capable of felicity, then any of them, they being all made for him, who neuer heere vpon earth attaines vnto his soueraigne good, which hee most desireth, as *Aristotle* and *Theophrastus* haue acknowledged, and as euery man is a good witnesse in himselfe. Who will not then thinke but his true place is in heauen, and in it his soueraigne good? And what

what part of man can flie thither but his immortall soule, which in a moment, nor parting out of the body, transports it selfe thither in *Idea*? *Tully* in his *Tusculans*, and others.

The sixth complaint of *Theophrastus* (of nature as of a step-mother) seemes most iust, to haue giuen a lõg liuing to no end, to certain creatures; and to haue denied it vnto man, who might thereby haue attained vnto wisedome, the greatest good in this world, if the soule dyed with the body; for then onely we beginne to be wise when wee dye, and many times were preuented by death: But nature hath done nothing but most wisely; and therefore shee hath satisfied this complaint another

ther way.

The seuenth is drawne from mans conscience, which being good makes Innocency to lift vp her head by the feeling of another life; and to looke down for an offence by the apprehension of a future iudgement.

There is no light so cleere, nor testimony so glorious, as when truth shines in the spirit, and the spirit is seene in truth, saith Saint *Bernard*. A good conscience is stronger then a brazen wall, said *Horace*. Let him speake boldly and confidently for himselfe, that hath not offended, saith *Plautus*; and with the shaking of his chinne, retort the false reports of a bad fame as *Ouid* speakes. This did emboldē innocent *Susanna*

In Cant. serm. 85.

Hic murus aheneus esto nihil conscire sibi, nulla pallescere culpa.

na againſt the two old men, chuſing rather to dye then to offend God: This made *Ioſeph* rather to leaue his robe with his miſtreſſe, then his heart.

Finally, it is that which in the middeſt of many deaths, gaue reſolution vnto *Cato*, *Phocion*, and many other heathen: as to *Philip* King of *Macedon*, who beeing animated by ſome to take reuenge of ſuch as ſpake diſhonorably of him; O no, ſaid he, I will make them all lyars in doing well.

On the other ſide, there is nothing that doth more terrifie and torment then a bad conſcience. Let the moſt reſolute wretch that is, come, and I will make him confeſſe in ſome ſort howſoeuer; his

his crime committed in ſe-
cret, in the night, without
witneſſes, and without any
accuſer; yea although he had
his pardon, or were acquite
before men, or were ſo ad-
uanced as he were not iuſti-
fiable before any man: yet he
muſt needes confeſſe that hee
is inwardly troubled, and fu-
rioufly tormented: the Swal-
lowes by their importune
noyſe will publiſh the parri-
cide attempted by a cauteri-
zed conſcience, as hath hap-
ned in old time. Or imagi-
nary flies, wil buzze continu-
ally in the eares of the ſer-
uant that hath killed his ma-
ſter, vntill the fact be reuea-
led. Whence is the ſpring of
this liuely feeling in the ſoul,
but from the apprehenſion
of

of immortall paine? Gods wil being, that for the loue of iuſtice, iudgement ſhould rather go againſt the life of the body, then that which is hidden ſhould not come to light.

Obiection.

Counſell giuen by fauour, vpon weake coniectures, doth rather ſhake, then ſupport a right.

Such are theſe reaſons.

THE ſteppes of ſuch as bring good tydings are pleaſing and welcome; and they that bring bad, diſtaſtfull and reiected: So the 400. Prophets which promiſed victory vnto *Achab* againſt

1.Ki. c.22.

gainst *Ramoth* of *Gilead* were welcome; but only *Michæas*, who pronounced the contrary, was put in prison: and yet they were false, and this true. Let vs beware of the like, least that fauour and grace deceiue vs in this matter. Let vs take the ballance of equity, and weigh the reasons propounded; if they be good they wil weigh downe whatsoeuer shall be opposed; and if they bee currant, they will endure the touch: let vs then try the first.

Huart, a great Philosopher of *Spaine*, maintaines that the vnderstanding hath his beginning, his increase, and his constitution, and then his declining like vnto a man; (hee meanes his body, for the vnderstanding is the most excel-

lent

lent part of man) and like other Creatures, and plants: And for this cause, hee that will learne at what age his vnderstanding is most strong and vigorous, let him know that it is from 33. vnto fifty, at what time the gravest Authors should be made, if during their lines they haue had contrary opinions: Hee that wil write bookes should compose them at this age, neither before, or after; if hee will not retract or alter them.

Hitherto *Huart*, which experience doth confirme; for we see that as a man doth aduance in age, he growes in wisedome; and Iesus himselfe made true man, aduanced in wisedome and stature. Contrariwise, age declining, the

spirit

ſpirit decaies in memory, in quickneſſe, in vnderſtanding; ſo as man being very old, hee becomes twice a child, fumbling with his tong, & doating in minde. As for that the Teſtators ſay, that they are ſound in minde, it is to ſhew that neither age nor ſickneſſe hath as yet made them loſe their ſpirits; and therefore it is a true ſigne of their decay, concluding contrary to the intention of the Author.

And whereas the labourer ſpake ſo diuinely, it did not proceed from the neereneſſe of death, but from the alteration of the temperature of his braine, growne whot in the firſt degree by the force of his infirmity: ſo ſome women haue propheeied and

ſpoke Latine, yet neuer learned it, by the ſame reaſon of the temperature required, & yet they die not ſuddainly in this eſtate.

Primus in orbe Deos fecit timor.

To the 2. Religion proceedes partly from nature, partly from inſtitution; from nature who to rule all Creatures, & to make them follow the traine of his order, graues in them al a certaine terror & indiſtinct apprehenſion; The Creatures feare man, and by this feare are contained in their duties: man feares a hidden ſuperiority, and maintaines himſelfe in ſociety, & many times hee feares hee knowes not what, nor wherefore; and therefore it happens that women who are commonly more fearefull, are more religious. Yea they re-

port

port of certaine bruite beasts which adore the deity as Elephants; yet they do not say that their soules are immortall. From institution, for as vessells do long retaine the sent of their first liquor wherewith they are seasoned, so children maintaine vnto the end the religion wherein they are bred and brought vp, although it were the most fantasticke and strange in the world: yea, if in stead of saving it should damme them; as we may see, if we will open our eyes, in these times so fertill in religions.

To the 3. If the soule bee mortall, it followeth not that nature hath made any thing in vaine; if she hath hope or feare to be immortall, it is to encourage it to vertue, that

is to say, to the preseruation of that goodly order, and to terrifie it from the infraction thereof, if she dies, her alteration of the immortality dries away. Nature hath also giuen vnto the Bat a desire to see the light of the Sun, & yet this desire neuer takes effect. Finally, euery creature flies death, and desires life, not for a time but for euer, and by consequent, in their kind desire to be immortall, and yet they attaine not to it.

To the 4. The heart beats continually and is immortal; Dogs sleeping dreame, and are mortall; therefore the vnquiet and vncessant action of the soule, can bee no certaine signe of her immortalitie.

To the Fift. *John de Seres*, almost

almoſt throughout the whole courſe of his hiſtory of *France* will anſwer, That man findes no miſerie but what he ſeekes. The philoſophers yea Diuines will ſay, that felicitie proportionable vnto humaine nature, conſiſts in an vpright diſpoſition of his will, to carry himſelfe according to the reaſon that is in him, towards all things that ſhall preſent themſelues, to make his profit of al things, not to trouble himſelfe with any thing that can happen in this world, and to nourish the ſeeds of vertue which are ſowen in his mind.

To the Sixt, *Solon* will anſwer, that it is a hard matter to pleaſe all men: ſome complaine of the ſhortnes of life; if we obſerue it, theſe are ſuch as haue prodigally conſumed

thēselus at cardes & dice, and haue not found it but toolate.

Others complaine of the length, and cut it off before their time: But *Seneca* wiser then either, well say, that wee must not be carefull to liue long, but enough; to liue long is a worke depending of destinie, to liue enough is of the minde.

Epist. 94.

The life is long if it be full, and it is full when the spirit affects her good, and transfers her power to her selfe. O excellent speech, hee that hath eares let him heare. Let vs proceed; certen creatures liue longer then man, and which? *Rauens*, *Stags*, the *Phenix*. I doubt it much: as for the *Phenix*, it is a fabulous thing; for *Stags*, we know not any thing but by a writing which was found

found about a *Stags* necke, *Cæsar* gaue me this: if it were the first *Cæsar*, it is long since, but it might be some other, whileſt that the *Emperours* reigned in *France*, and that is not long. As for the *Rauen* a moſt importune and vnfortunate bird, who hath tryed it? But admit this were true, there were but two or three excepted out of the generall rule of nature; which is, that man her chiefe worke liues longer then any other creature; and it is her pleaſure to except from the generall, as we ſee elſewhere: ceaſſe then to blame that which you ſhould commend and admire. To the Seuenth and laſt, ſimbolizing much with the ſecond, you muſt receiue the ſame anſwer. And moreouer

there is not found any generous instinct in the soule of man, which appeares not as great in brute beasts, for the preseruation and defence of their yong.

As for the confession (pretended so easie) of an offence committed, the diuerse kinds of tortures inuented to wrest it out in iustice, belie it: but you will say they are inwardly tormented; how know you that, who can see nothing but the exterior part?

Answere: The doctrine of the humaine soule depends of a superior knowledge, that is, of the Metaphisicke, whereof the rule is the Canon of the old and new Testament: man must not presume to thinke he can fully comprehend it; her perfect intelligence is re-

serued

serued for vs exclusiuely for euer, when we shall behold it in heauen in the glasse of the Trinitie and diuine vnitie: here this is an Article of our faith, vnderstood in the resurrection of the flesh and life eternall. When there is any question of faith, reason must be silent and yeeld; and therefore S. *Bernard* cõfesseth that when he thinks of the estate of the soule, he thinks to see two things in it in a manner cõtrarie: if he beholds it with his humaine discourse, as shê is in her selfe, and of her selfe, he can say nothing more certen but that shee is reduced to nothing &c.

In the dedic. of the Temple Homily. 3.

Next, it was affirmed that man was verie credulous to euill, & incredulous to good: suspition turnes alwaies cun-

ningly to the worſt part, ſaid an Ancient; hee ſwallowes downe ſlanders and impoſtures ſweetly, and diſtruſts honeſt and vertuous things; ſuch is his miſerie. If he think that the immortalitie of the ſoule cannot be grownded ſollidly vpon any humaine argument, let him alſo thinke that there cannot inſtance be giuen to the contrarie, which is not eaſily ouerthrowne, ſo as he bring a ſpirit that is tractable & not preiudicate. And aboue all, that hee doe not perſwade him-ſelfe that he may ſee it or feele it, as the ſmoake or heate going out of the fire, ſo the ſoule going out of the bodie; for it is a ſpirit, and therefore not poſſible to be comprehended but by reaſon and vnderſtanding

ding, which are ſpirituall o-
perations; but let vs anſwere
him to euery point.

It ſeemes the Obiector
takes an ill preſage of the im-
mortallitie of the ſoule; for
that ſhe is fauourable: as if it
were not the nature of man
(if he be not brutiſh) to court
thoſe things which are wor-
thy & excellent, as the ſoule
of man is aboue al the world.
All men applaude men in
great authoritie; we eſteeme
pretious things, as ſiluer gold
Pearle: what a ſot or rather
a madd man is he, that will
haue a conceit that the thing
is not excellent, becauſe it is
reſpected? As for the 400.
Prophets, they ſpake vnto the
King according to humaine
ſence, and were found falſe;
Micheas according to the
word

word of God reuealed vnto him, and it was true. The Obiector reasons according to carnall sence, & he shal be taxed with falsehoode; Wee speake according to the spirit of God in his holy writ, & we shall be found true. He desires in the end (or makes a shew to desire it) that wee should ballance our reasons. I am content, and I protest it will be to his confusion; for the Father of light will not suffer Satan the father of lies to triumph ouer the truth. For the first instance then we say, that *Hurt* doth not meane the soule by the vnderstanding, but the intellectual spirits, whereof he hath need to argue and to vnderstand the things of this world, and to write worthily; and these intellectual

intellectuall ſpirits holding of the vitall bodie, it is not ſtrange if they be more vigourous according to the eſtate of the body; and contranewiſe if they periſh, when the bodie periſheth: for although they be of a celeſtial ſubſtance, exceeding whot, exceeding light, and moſt ſubſtantiall, that they may be more ready to ſerue the ſoule, yet are they mortall: but the ſoule in her ſubſtance receiueth no increaſe nor diminution ſince the moment of her creation, & infuſion into the body; at all times, yea in all men ſhe is equally perfect, as complete in the Ideot as in the learned, in the coward as the couragious: theſe are the diuers inſtruments of the bodie, whereof ſhe makes vſe, which

which make her diuers in her effects, & these instrumẽts are diuerse, for that they are diuersly mixt of the foure first humors. Moreouer this *Spanish* Philosopher defines the immortalitie of the soule against *Gallen*, which he calls a substantiall acte and forme of a humaine bodie. *Cap.* 7. of his *Examen* of spirits. Here the impostor doth impertinently confound mortall spirits with the immorall spirit: and our reason grounded vpon this, that the soule (the bodie dying) thinkes of the delightfull places in heauen, and foretelles things to come with much certitude, according to the opinion of *Tully* and our owne.

To the Second. This generall submission of all men in, all

all places, and at times vnder a powerfull Maiestie, shewes the natural bond which man hath to doe his homage by reason of the immortalitie of his soule; and that he doth rather worship, vaine, ridiculous and abominable things, then none at all: doth not deface this bonde, but confirmes it more; yet shewing, that he wanders in the darknes of this world, and in steed of taking the way of the East to goe vnto heauen, if he be not guided and directed from aboue, he takes the contrarie way, and wanders farre: The which we yeeld; but it is a terror (answers he) to keepe man in his dutie: it is true, & therefore religion is not in vaine, for without it, for one disorder man would commit ten thousand;

thousand; it proceeds, say you from nature and institution. I answer, it is from nature only that she takes her beginning; education doth manure it & better it; but what doe you vnderstand by nature? For the Philosophers haue beene accustomed to signifie 4. distinct things by the same name, which yet symbolize together; the lowest is the temperature of the 4. humors in the body of man: The 2. is the soule which giues motion vnto the body; The 3. is the ordinance and rule which God hath established in the world: The 4. is God himself, called by some in that regard nature naturant. If the Obiector means that feare and religion proceed onely from the temperature of the 4. humors

mors in the body of man, hee is condemned of falsehood & contradiction by his owne saying, in that he attributes feare to other creatures, the which he knower differ from man, in the same temperature and in truth, it is in the soule that the reuerence of the Deitie, that is, of God, is graue, it comes from this vniuersall rule and whereas hee would inferre that in women great feare causeth great religion, he must vnderstand that religion in man hath conscience for her chiefe foundation, which applyes the naturall apprehension of a superiority to an acknowledgment there of, and for accessories shee hath contemplation in the superior part, and feare in the lower. As for the principall foundation,

foundation, it is common to men and women; the two others are diuers: Contemplation is greater in men, and feare in women. Contemplation doth stirre vp the will to the seruice of God by two considerations; the one is of the diuine power & bounty, to haue had wil and power to giue life, when as wee dreamt not of it; to haue drawne vs out of endlesse dangers, and to haue continued the course of his graces, notwithstãding our ingratitude. The other consideration is, from the baseneſſe, and weakeneſſe of man, which makes him to feele his imperfections, and to repaire vnto the fountaine of all good: feare doth stirre vp to humilitie, to contrition of heart, to confeſſion of mouth,

mouth, and to satisfaction by works. The feare of the Lord is the beginning of wisedom, sayth the wise man. Man then being raysed a degree higher then woman in contemplation, if he doth vse his knowledge rightly, submitting himselfe wholy to God, hee shall be much more zealous to his seruice, as it happened to S. *Iohn* the Disciple which *Iesus Christ* loued aboue the rest: but for that they are oftē puft vp they abuse it, for pride is a spiritual poyson which spoyles all, as it happened to *Belzebub*; & therefore most of our learned men are not so religious as women & ignorant people, who being gouerned by a moderat contemplation, doe husband with all humilitie their moderate

derate knowledge of God; & the affection in this feminine sexe is commonly more zealous then in the other.

Finally, by the reuerence which is stronger in him, this sexe feares to offend God, and to make the holy Ghost heauy, by whom he is sealed vntill the day of redemption, as S. *Paul* speakes: it is not feare onely then that begets religion; for then Deere, Conies, and other fearefull Creatures should bee more religious.

Moreouer, it is no generall rule that women are more religious, if it bee not at this time, which is as barren in deuout men, as it is fertill in many religions. for wee shall finde as many men recorded for Martyrs as women; and in

in the Catalogue of the Apostles, the first Architects of the Christian Churches, we shall not find the name of any woman: they are not suffered to speake in the Church. And if the Elephant doth therein seeme to imitate man, they are but shewes and gesticulations, having no deuotion in the heart, which is the essence of religion: and what hee doth, is by the instinct of his owne temper, which approcheth neere vnto that of man; And what doth *AElian* & others report so memorable of him, but that hee turnes vp his snout towards the Sun and Moone, as if hee did worship them? & doth not the flower called Heliotropium more? it being weighty, turnes round about

bout lightly as the Sunne goeth.

To the 3. The impostor sayth, that the soule is kindled with a desire of immortality, to the end it may bee stirred vp to vertue: it is well spoken, for true vertue in this world, is the sole and true good of man, which makes him worthy of the heauenly beatitude, which layes hold of a vertuous soule; but this vertue without this immortality is a poison to man, keeping him from running headlong to all carnall and vicious pleasures, so as they be delightfull; and as many Philosophers and men of God, as shall crie out against the riots of the flesh, they are so many tormenters: but the soule is immortal, and vertue

is

is or should be requested: and therefore one sayd long ago, That a man were better to cast himselfe headlong into the sea, then to be tyrannized by vice; And on the other side *Plautus* wil say, that there is no price so excellent as vertue, that it mercheth before all things; liberty, health, life, goods, kinsfolke, country, & children are defended and maintained by it: And *Claudian* sings, that from a high Tower she laughes at mortal things, for that she is certaine of her immortality.

Ex alta mortalia despicit arce.

Finally, she is rightly painted treading death vnder her feete, for she alone swims, & is assured to escape spoile & shipwracke, as the Philosopher *Stilpon* did fitly teach King *Demetrius*, who enquiring

Cur tibi mors premitur? nescio sola mori.

ring of him if he had loſt nothing in the warres, No, ſayd he, for that vertue which I eſteeme aboue all thing, is not ſubiect to pillage. But beaſts, replies hee, flye death alſo. *Anſwere.* To ſpeake properly beaſts flie not from death, for they are wholly ignorant what it is: they will ſee the knife made ſharpe to cut their throates and not be moued; but being endued with the ſenſe of feeling as with the other ſenſes, they will crie & ſtruggle when they feele a pricking, or cutting, or any other paine.

Some beaſts of pleaſure, ſome birds for delight, are cunningly taken by men, to bee nouriſhed daintily; the which in their taking will torment themſelues more, then

then if they had the ſtroake of death.

To the 4. he ſayth, that the hart, (let vs adde to helpe him) milles, clockes, and ſuch like, are in continuall action, which notwithſtanding ceaſe in the end of their motion: but let vs anſwere, that there is difference betwixt a naturall action or one that is artificially forced, and that which flowes freely and voluntarily without intermiſſion or reſt; ſuch as is the action of the ſoule in her thoughts and deſires, which wee maintaine to bee a true ſigne of her immortality: & as for that which wee did alledge of her continuall Vigilancy, whileſt the body ſleepeth, when as by aſſured dreames ſhee falls vpon the

time to come, hee cannot reply any thing to this but that dogs dreame. I deny it: Their barking and the other actions they do sleeping, as well as waking, proceede from a certain temperature, into which they fall; as in our selues in the brutall part, by the gathering together of certaine grosse humors about the heart, being prest, we are forced to cry out.

The obiection to the 5. is his confirmation; for if man abused by his imagination, seeking the good encounters that which is bad, he is twise miserable in his dessignes & in his euents. True it is, man is subiect to so many miseries in this life, as at euery step hee meetes with a thousand; if hee thinkes to haue found

found any pleasure, it is suddainly drowned with a floud of teares: this did the *Comedian Plautus* vnderstand, saying, that mans age is so composed, as it hath pleased the gods, that pleasure should haue care for companion; yea, if any good happeneth, presently some discommodity followes in greater abundance: And *Ouid* sayd, it was a vertue to abstaine from a smiling pleasure: *Horace*, he bids chase away pleasure, it cost too deere. *In Ampbi.*

And this made *Lucretius* though an *Epicure*, to blame men who were too greedy of this life, in these words:

what is there here, (O man)
of such delight,
whose want so ruthlesse
seemes in her despight?

Thou fear'st (O foole,) and shak'st at thought of death,
That through al tempest brings where blowes no breath.

Our aduersary goes on, and presumes that man may liue happily in this world if he will.

Answere: Without doubt he would, for no man takes counsell, if he shalbe happy, he neuer troubles himselfe to choose felicity, but for the meanes to attaine vnto it, as *Aristotle* sayth: hee neuer desires any hurt but vnder a shew of good, for that goodnesse is the proper obiect of the will: the diuell chooseth our euill for his owne good, holding it a great benefit vnto him if many perish. Man then by this desires to bee happy if he may, (by the discourse

Lib. 3. Ethic. c. 2. & 3.

course of the aduerlary) how is it possible that no man in the world, neither hath nor shall bee truely happy by his owne faculties? The true felicity of man is to be perfectly complete, by the aggregation of all sorts of happines; but there was neuer any such seene, neither shall there bee in that estate; he shall alwaies want more good things then he doth enioy, as the earth doth not beare all sorts of fruits, nor man enioy all manner of good; if he abound in some gifts of the minde, he is defectiue it others: gifts are diuers, as the Apostle teacheth, 1. *Cor.* 12. yea contrary one vnto another, as a great iudgement to a great memory, and both these to a great imagination. Moreo-

uer, if hee haue a viuacity of ſpirit, hee hath a debility of body; if he be fortunate to the good of this world, he is barren of heauenly graces: ſo it hath pleaſed God to entertaine humane ſociety, not to make man happy in al points as *Horace* hath ſaid.

Nemo eſt ab omni parte beatus.

Now if to this defect of good things, we make an addition of an infinite number of badde which croſſe him, what ſhall become of this poore man? But hee will reply with the *Stoicks*, that vertue may ſo frame and diſpoſe the ſoule of man, as hee will not be troubled at any thing that ſhall happen vnto him, but will apply all to his owne good.

Anſwer. This is not ſo eaſie to bee ſpoken, but it is as hard

hard to be performed. If vertue were not difficult to learne, to what end doth S. *Augustine* speake of so many Schoolemasters, so much severity, rods, whips, and so much discipline? and why doth the holy Scripture say, that we must often whip the well-beloued child, lest hee should become stubborne? and then it will be hard, yea, impossible to tame him.

And farther, what signifie those notable punishments inuented by our Elders, the Scaffolds, gibbets, strapados, wheeles, fires, and others, but that such severity is necessary, to suppresse the fury of man to vice?

Finally, there is nothing so difficult as vertue, saith *Aristotle*. But that which is worst 2. *Ethi. c. 3*

of all, when we thinke after a thousand crosses to haue attained to this throne of vertue, what a combate doe wee feele in our selues, seeking to put it in execution? now wee will, and instantly wee will not the same thing. What a monster is this, saith S. *Augustine*, and whence comes it? If the spirit commands the body, it presently obeyes: but if he commands himself, hee findes nothing but resistance: and in the chapter following, I had disposed my selfe, saith hee, after a good resolution to serue my God and Lord; it was I that wold, and I that would not: I neither had an absolute will, nor a full power to resist; wherefore I had a batraile within me, and was diuided within my

Confess. l. 8. c. 9

my ſelfe, and this diuiſion happened in deſpite of me. Hitherto S. *Auguſtine*: that good man ſo faſhioned to vertue, confeſſeth to be in a continuall warre, and where there is warre there is no peace nor reſt.

Moreouer wee muſt not wonder at theſe rodomontadoes of the *Stoicks*; they haue ſpoken of hers more ſtrange, but more vnſauory. A wiſe man, ſaith *Seneca*, is alwayes ioyfull, actiue, quiet, and aſſured as a rocke; and liuing equall to the gods. *Epiſt. 59.* *Cicero* playing the *Stoicke*, A happy life, ſayth he, ſubſiſteth by the vertues, like vnto that of the gods, and yeelding in nothing vnto them but in the immortality, which is of no moment to liue well. But be- *2. De natur. deor.*

hold the fulneſſe of folly:
Epiſt. 53. There is ſomething, ſaith *Seneca*, wherein a wiſe man ſurpaſſeth God; he is wiſe by the benefit of nature, not by his owne: a ſtrange caſe, to haue the imbecility of man, compared with the aſſurance of God. So *Cryſippus* both impudently and flatteringly, compared *Dion* of *Syracuſa* to *Iupiter* his ſouraigne God, and maintained that he was not inferiour vnto him, neither in knowledge nor in vertue.

Theſe are goodly fantaſies, or rather frenzies, I will aduiſe ſuch people not to take *Elleborum*, nor to purge, or neuer to awake out of their doting dreames: for being in health or awake, they ſhall finde themſelues naked and miſe-

miserable; like vnto the mad page, who thought himselfe to be the greatest Emperour in the world, & that all Kings were his vassalls, and did him hommage: but beeing cured, he found himselfe to be only but a poore Page, and bound the next day to serue him whom hee would not haue accepted (beeing sicke) for his lacquay.

In the sixth obiection hee auerres, that *Solon* hath determined how hard it was to please all.

I answer. That *Solons* meaning was to speake of man to man, whereas the defectiue worke is often censured by a weake braine: but of God it is otherwise, his worke is so excellent, as there is not any thing but is admirably com-

men-

mendable, and not to be censured in any point, but by fooles; And if man had not in his soule another life, then this terrestriall, the most refined brains would be to seek, for that man the most excellent of Creatures, is of no more continuance; but hee doubts of this proposition. Hee doubts of that which all the world hold for certaine: if the Phenix in his first breeding, and in his sole *Individuum* be strange, yet it followes not but that there may be such a bird, most rare, and very long liued. Moreouer, the Stagge found in the Forrest of *Senlis*, during the reigne of *Charles* 6. whereof *Belle forrest* makes mention: Admit wee should take the computation, from the time

time that the Emperors reigned in France, yet should we finde fiue hundred yeares, which is the age they giue vnto a Stagge. As for the Rauen, *Virgil* assignes him much more age. He thinkes hee hath well satisfied when hee saith, that it is natures sport to make exception in generall rules: For as true as it is in matters indifferent, of small consequence, and without preiudice to the creature that is found excepted from the generality; so is it as false in matters of great consequence, and which turne to great harme.

Alipicem Cervum ter vincit Corvus.

I will then that the diuine prouidēce be obserued, sporting it selfe to make Lawes, and to giue exemptions, that all beasts haue the ends of their

their haire bending towards the taile, and that the Origes is exempt, hauing it towards the head: that all beasts can moue their eares, and not man: that whatsoeuer flies hath feathers, but the Batte hath none. Finally, that all things in the world are in perpetuall motion, the earth not.

But what doth this import? But for the last instance, which God would haue for the great good of the earth.

She should rest firme still
in her fixed sight,
Not to her left hand stirring,
nor her right.

As it is in the 104. *Psalme.* But man if hee haue nothing but

but this life, he hath need of a very long life: Who shall see and iudge of this goodly frame, this goodly order of the world, but man the goodliest workmanship of nature? and how can he doe it but by a long life? he doth not equall nor exceede the long continuance of the celestiall motions, before they bee returned to their first point; motions which giue life to euery thing by their diuers courses. How can he in his soule get wisedome, so necessary for the conduct of life, seeing that vse engenders it, and memory brings it forth, as *Afranius* saith, if by a number of yeeres hee gets not the vse and experience of so many affaires inuolued in this world? Also how can hee pre-

preserue his bodily heath, or restore it being decayed, if he haue not the knowledge of Phisicke, seeing it is a long arte, and life is short? saith *Hippocrates*.

Lastly, he lightly passeth ouer the last and strongest reason of conscience, for that I assure my selfe his conscience did bely his pen; and therefore hee will entertaine vs with a certaine instinct of the vnreasonable creatures, which he cõcludes in a manner to be Consciences.

Answer. Creatures without reason and without teaching, are skilfull from their first being, in that which is profitable vnto them, to affect it, seeke it, and finde it; and to abhorre and flye from that which is hurtfull: and in that

that they are so couragious to defend their young, proceedes from the blood of the arteries, mooued with the hearing or sight of their aduersaries, which they do naturally apprehend: for then the blood beeing mooued, it runs suddainly to the heart, and doth quicken the power of choler, and thrust him on to resist and reuenge: all which proceedes from the temper of the beast. But conscience is a diuine vertue ingrauen in the soule (which S. *Paule* calls the spirit of vnderstanding, *Ephes.* 3.) which applyes the knowledge of our spirit to the worke, witnessing for vs, or against vs, of that which wee know wee haue done, or not done; wherof growes the prouerbe, That

To. 1. quæst. 79. art. 13.

a mans conſcience ſerues for a thouſand witneſſes: ſhee withholds vs, or thruſts vs on, we as ſhall think the thing fit to be done, or not. Finally, ſhe doth excuſe vs or accuſe vs, as wee ſhall iudge to haue done well or ill: This quality, or rather act, is not found but in a reaſonable ſoule, and is a true ſigne of her immortality, and of an other life, where ſhee is to giue an accoumpt of all her actions. And although that in a wicked and depraued man, this inward and immortall worme be ſo deeply hidden, as they muſt ſometimes haue outward tortures to draw it out; yet this doth not argue but he hath it inwardly, and that in the end it will appeare in deſpight of him,

Eſay 66. Marc. 9.

when

when the apprehenſion of an ignominious puniſhment ſhall ceaſe a little. Yea moſt men confeſſe, before they come to the torture; and therefore what the Obiector hath oppoſed doth nothing infringe our reaſon.

The 2. Argument taken from the goodly order of Nature.

It is not poſſible that goodly iuſtice ſhould faile in the principall point.

If the ſoule of man were mortall, this goodly iuſtice of nature ſhould faile in the principall point.

It is not therefore poſſible, the ſoule of man ſhould bee mortall.

Euen

EVEN as in this world there is no Carbuncle more glistering, nor vertue more eminent then iustice; and as man is the goodliest piece in the world, and containes in himselfe the modell of all the perfections of other Creatures, it is reasons will that this Iustice should adorne and beautifie this head of the world; and yet it is in him, (if wee well obserue it) that shee is most obscure and blemished; in all other things (man only excepted) shee shines and glisters. The heauens and their Starres obserue the law of the Eternall inuiolably, in their motions, in their influences, and in their alterations; the Elements change themselues one into another,

Cic. de offic. c. de Iusti.

ther, to preserue the sundry kinds of plants and Creatures in the world, and obey their Creator religiously: Plants and vnreasonable Creatures haue alwayes effects and vertues concurring with their proper essence. It is that which moued *Dauid* to say, That the heauen, the sun, and all the host of heauen, did declare the power and wisedome of God, *Psal.* 19. And in the 148. the water, fire, trees, and vnreasonable Creatures are stirred vp to praise the Lord; the which being faithfully performed by them, man should die with shame, that hee alone is defective in his duty, being most bound vnto it.

And hereof God complaines by *Esay*, Harken you hea- *Isay* 1.5.

heauens; and thou earth giue eare; for the Eternall hath ſpoken, ſaying, I haue nouriſhed children and haue bred them vp, but they haue rebelled againſt me. The Oxe knoweth his owner, and the Aſſe his maſter crib &c.

And the Philoſophers propound for an infallible *Maxime*, That man is the moſt vniuſt of all Creatures, and they ſearche out the cauſes: the groſſeſt precepts of iuſtice, are, to liue honeſtly, to doe no man wrong, to giue euery man his owne: no man is ignorant hereof, his naturall reaſon being more then ſufficient to inſtruct him, and yet who doth it?

Yea they are all made abominable, and there is not any one

one that doth good, sayeth the Oracle. They are giuen ouer to the couetousnesse of their owne hearts, to filthines to pollute their owne bodies, sayth the *Apostle*. If this complaint were true & iust then, it is a thousand times more at this present: I call you to witnesse, who trauelling haue past through *Italy*, *Spaine*, and *France*: I say to witnes, of the adulterie, Incest, *Sodomie*, and filthynes, you haue seene there; or if your chast eyes could not endure the sight, yet what you haue heard. Then the robberies, spoyles & iniustice, vnder the cloake of iustice, which reigne now in this realme, and their goodliest houses are built vpon these foundations. But it is not at this time only, but hath been

in

in al ages; for from the infancy of the Church, there neuer wanted some swelling iniquitie, and a patient iustice, saith S. *Ierome*. As for mutthers, they were neuer so frequent; to kill a man is but a sport, & great men make it their pastime. But that which is worse, they not only commit such iniustice, but they also allow of it, they fauour it, & they are aduanced to the highest dignities. The mischiefe is cõmitted sometimes furiously, when as blinde rage commands; but the approbation proceeds slowly from a setled spirit, and is much to be condemned, so as S. *Paul* doth rightly make it the second degree of Iniustice. But come and lift vp your eyes, see and iudge who they be

Epist. to Castritian

Rom. 1. 32.

be which hold the seate of iustice; they are for the most most part the most disloyall, the most impious, the most vniust, & the most malicious among men.

It is not in this age alone that this Iniustice hath sprõg vp, it hath beene in all seasons. I haue seene, sayth *Salomon*, vnder the Sunne, Impietie in the place of iudgement, & iniquitie in the seate of Iustice: Offices be the reward of such as make straight things crooked, sayth *Terence*. Other Poets vsing the voyce of the people of their ages, cry out that Pittie lyes desolate, that the virgine *Astræa*, that is, iustice, hath bin forced at the last to yeeld to *Massacres* & extortions vpon the earth. This is not all, there is a

In Phorm. one. Ouid. Meta Iuuen. 6. Sene. in Octa.

third degree yet more abhominable, & more iniurious to Iuſtice; when as good men are oppreſt by the wicked, and Iuſtice troden vnderfoot by Iniuſtice; what good or iuſt man is there but ſees it and feels it? Why doeſt thou hold thy peace, ſaid *Abacuck* to the Lord, the wicked oppreſſing the iuſt? So *Caine* ſlue *Abel*, ſo *Eſau* perſecuted *Iacob*: ſo the *Pagãs* haue alwaies moleſted the *Iſraelites* & ſought to ruine them: ſo the *Iewes* & Infidels haue afflicted Chriſtians: ſo the *Arrian Heretikes* did with all violence perſecute the Catholikes; *Pompey* with the iuſt *Senate* was vanquiſhed by *Cæſar*, *Cato* murmures, and deſpayring kills himſelfe. So the Romaine Emperors haue euen glutted their

Abacuk, 1.

August. l. 1 c. 9. de ciuit. dei.

their rage vpon the innocencie of Martirs; so the *Goathes & Barbarians* tormented the Romaines as soone as they were become Christians: Thirtie Tyrants inuade and ruine that goodly Commonweale of *Athens*: The *Turke* at this day holds the reynes of the Empire of the world, triumphing euery where ouer Christian armies: Finally, what are these great kingdomes, but great thefts? as a Pirate did fitly obiect to *Alexander* the Great, who made him to keepe silence with shame.

Theodos. l. 5

Plut in the life of Alex.

This iniustice being obserued by many, hath giuen occasion to thinke that all things are turned by chance, as *Claudian* doth represent it Graphically; and *Dauid* him-

Lib 1, in Russin.

selfe confesseth, that hee hath beene readie to leaue the good way, and to forsake the partie of God: for that he saw the wicked in such abundance.

These men, saies he,
for all that they possesse,
Are nothing worth;
yet still we see they spend
There liues whole length
in varied happinesse,
Pamper'd with all things
to their very end.

Rom. 2. 6. Apo. 12. 12

What shall we then thinke; yea, whereon can wee assure our selues without wauering, that the life of man in this world, is a List and Carcere, in which as he hath wrestled and combated, so being departed, hee shall receiue either the Crowne of glory, or the shame of infamy? and this shall

shall bee when as Iustice shall appeare in her greatest beauty and lustre. But in the meane time this diuine prouidence will that the good (as corne in the aire) be thrasht, fanned and sifted, to the end at their departure, they may be laid vp in the granier; and on the other side, the chaffe, that is to say, the wicked who haue beene alwayes in ioy, shal be cast into the fire, that is neuer quenched. Affliction is the narrow way, into the which he must enter who desires to come into the Kingdome of heauen: The reproche of Christ is the honour of the child of God, the Crosse of Christ is his Scepter, his stripes & torments are roses and gilloflowers. So *Moses*, saith the text, held the Hebr. 11.

reproch of Christ to be greater riches, then the treasures of *Egypt*; yea hee did rather choose to bee afflicted with the people of God, then to enioy for a time the pleasures of sinne. So S. *Paule* did rather choose the travells, imprisonments, beatings, and death, then all the honour he could expect to be a Pharisian Doctor among the Iewes. So a million of Martyrs haue rather made choice of chains fires, and of death to serue Christ, then of Diadems, triumphs, and worldly felicitie.

2. Cor. 11. 22.

So *Regulus* did choose rather to bee tormented in a pipe stucke full of nayles, at *Carthage*, then to giue preiudiciall counsell to his countrey. *Socrates* had rather dye then

then adherre to Pagan Idolatrie. *Seneca* preferred death before the flattering of his vicious Prince, verifying by effect the words of his Epistle, I loue not torments, saith he; but if there be question to suffer them, I desire to carry my selfe brauely, couragiously, and honestly. *Cato* spake more, as the Poet reports:

Epist. 67.

Patience most ioyes when most her crosse abounds,
Most honor costs most, and most ioy redounds.

Gaudet patientia duris, Latius est quodies magno sibi constat honestum.

But for what reason? S. *Ambrose* saith, The wise man is not broken by the paines of the body, nor vexed by the discommodities: in the midst of miseries he is alwayes happy, for that the happinesse of life doth not consist in the

tickling pleasures of the body, but in the cõscience purged from all filth of sinne.

What wilt thou then doe in this seeure peace of the wicked, in this continuall ware-fare of good men? haue a little patience;

And thou in the end shalt say,
with comfort driuen,
Thy vowes are heard,
euen from the highest heauen.

Iliad, l. 4. The Gods, sayth *Homer*, suffer not the sinnes of men to passe vnpunished, & although they deferre the punishment, yet by the waight they recõpence the slownes: If the diuine wrath be slow, yet it is violent, sayth another. It is that which did most fortifie *Cyrus*, in the assurance of the immortality of the soule, seeing the wicked in this life to prof-

Iuuenal, Satyr 13.

Xenoph. lib. 8. Cyrop.

prosper, & good men decay. And what shall wee Christians then doe? Wee will attend with *Dauid*, that the measure of sinne may be full; and then when they haue made an end to fill vp the measure of their fathers, they cannot auoyde the iudgement of Hell fire, sayth *Iesus Christ*. I know for a certaine, sayth *Dauid*, that God will doe iustice.

I know the Lord th'afflicted will
Reuenge, and iudge the poore.

All these wicked rich men which haue had their pleasures and abundance in this world, shall haue miseries in the other; and those poore *Lazares* which haue beene here diuersly tormented, shal be comforted, and enioy an

Mat. 23.

Psal. 140.

Luke, 16. eternall rest, as the Euangelist speakes. Finally, the wicked after this life, changing opinion, and sighing with the anguish of their minds, will say among themselues: Behold him whom wee haue sometimes derided, & made prouerbs of dishonor; we mad men held his life to be mad, and his death infamous; and how is hee accounted of a-
the children of God, & his
Wisd. 5. portion among the Saints? And thus doth a wise man discourse. We may therefore conclude, that seeing iustice, this pretious pearle, doth cast forth but sun-beames in this world, vpon vnreasonable creatures: and that her bodie beautified in perfection, is in heauen, whither she was forced (flying the earth) to haue

haue recourse, there to receiue such as had cherished & sought her vpon earth; and contrariewise to banish for euer such as had persecuted her with all violence: Wee may, I say, necessarily cõclude That the soules of men are immortal, to the end that the happy may be crowned with this iustice, and the wicked cast by the heauie burthen of their iniustice to the bottomlesse pit of hell. *Amen.*

Obiection.

If the soule did escape the graue, shee might sing the prayses of God.

But she cannot.

THE Minor is proued directly by a text of the holy Scripture: There is no

no mention of thee in death,
Psal 66. who shal worshipp thee in the
Ps.115,17. graue? saith *Dauid*, being grieuously sicke: And, The dead do no more praise the Lord, neither they which descend whereas they speake not. *Ezechias*
Isay 38.10. fearing death, speakes thus vnto the Lord: the graue shall not worship thee, death shall not praise thee, and they that descend into the pit attend no more thy truth.

Answere: These holy men haue neuer thought, much lesse spoken, that the soule was mortall, but only that they whom death takes away, do no more declare the glory of God to the liuing, & that a dead mouth cannot preach the wonderfull workes of the Eternall: And for proofe hereof, *Dauid* doeth assure

assure vs in another place, where he sayth, I shal not die, but liue, and declare the workes of the Eternal; and, If I descend into the pit, what profit shall there bee in my blood? Shall the dust praise thee, and preach thy truth? By which words hee shewes that he meant not to speake, but of the praises of God made by the mouth among the liuing. *Ps.* 118, 17.

As for *Ezechias*, when hee deliuered these words, hee had bene then assured to liue by *Esay*; so as hee makes it knowne, that whereas God prolonged his life, it was to magnifie him in the world, and to declare his mercy: and yet that the Saints deceased sing the prayses of God in heauen, appeares by many texts,

Apo.5. texts, but that in the Apoc. is sufficient, of the 4. beasts, and the 24. Elders, who sung a new song. Moreouer those innumerable multitudes of all Nations, Tribes, people, and tongues, attired in long white robes, and hauing branches of palme in Apo.7. their hands, crying with a loud voyce, Saluation to our God, who is set vpon the throne, and to the Lambe.

But some one will reply, seeing the Saints in heauen sing most melodiously and holily the praises of the Lord, how coms it that they alledge this reason to prolong this life, that they may celebrate the name of the Eternall? I Answer, that the heauens haue no neede of these holy sounders out of the

the Lords praise: that they haue from the beginning the Angells which sing continually, Holy, holy, holy, is he which hath beene, which is, and which shalbe; and moreouer, the faithfull deceased. But the earth is altogether desert, wherefore the children of God desire to remaine there the course of their prefixed age, to the end they may publish the praises of God to the ignorant world: and although it be to their losse, yet the seruice of God, and the glory of their Maister, is more deere vnto them, then their owne health, as *Moses* and S. *Paul* among others haue witnessed.

The second Obiection.

If the soule being immortall, had beene (as they say) infused into

into the body of man, immediatly from God it is not possible but there should remaine some knowledge.
But there remaines none.

IF the Soule be created immediatly by God and infused into the body, from the very moment of this creation and infusion, shee is perfect in her essence, and therefore should haue a certaine knowledge; but wee do not remember our birth, nor our Baptisme, by reason of the great imperfection of our nature in that age: If then (as those Infants, of whom *Aristotle* makes mention, who spake as soone as they were borne) we had had the temper of the braine, requisite to the vnderstanding

1. *sect. pro.* 27.

and

and memory, we ſhould then haue vnderſtood, and wee ſhould now remember as well, as thoſe things which we haue ſeene within a yeare, and ſince that time which brings al things to maturity, hath ripened our nature: But if the ſoule be immortal and not ſubiect to time, and if from the beginning of her creation, ſhee hath receiued her perfect ſtature, how can time deface her vnderſtanding? and how is it that ſhe remembreth not any thing, no not in dreaming, when ſhee was put into the body? Some will reply, That this ſinfull mortall body is the cauſe of this miſery, but I may anſwere, that the corporall cannot worke vpon the ſpirituall; and that the Diuines hold

hold, that man by his offence hath loſt all ſupernaturall guifts & priuiledges which were freely giuen him; but not ſuch as were naturall, & conferred vpon him by the right of Creation; and who doth not ſee, but that to vnderſtand & to remember, are naturall guifts?

Anſwere: The ſoule of man is extracted immediatly from God, and being once infuſed into the body, ſhee receiues not in any age, neither in her ſubſtance or forces, any change, alteration, or increaſe. Yet by vertue of the ſentence of condemnation which God pronounced againſt *Adam*, and al his poſterity, the Creator not confirming the ſoule in her excellency and innocency, but leauing

uing it to it ſelfe, ſhee hath in an inſtant loſt her dignity, is become ignorant and vicious; and the infection of carnall ſences which ſhee hath ſucke vp being in the body, doth augment her deprauation, ſo as ſhe is not able to remember any thing of this actiō proceeding from God, in her creation and vnion to the body: So *Adam* and *Eue* not confirmed in their felicity (as the Angells and Saints are now in heauen by the benefit of *Ieſus Chriſt*) as ſoone as they had committed the tranſgreſſion, were in an inſtant made mortall, ignorant and vicious. A plate of iron flaming in the fire, hath no ſooner felt the freſh ayre, but it loſeth his fiery colour; Euen ſo the ſoule is no ſooner

ner gone out of the Eternalls forge, but shee loseth her colour and brightnes, and the body is as cold water to the burning iron; so as now the soule hath no knowledge in the body, but what she gets by the senses: and they that are deafe by nature are also naturally dumbe, for being vnable to heare the words distinguished, neither can they learne them: And they that are borne blinde, cannot distinguish of colours, &c.

Lib. 12. de genesi ad Literam.

Let vs conclude with S. *Augustine*, That the spiritual light, in the which man had beene created to know his Creator, himselfe, and things that are profitable for him, was quenched by sinne: Let vs add with *Nicholas de Cusa*, That the soule of man sent in

L. 9. exercitat.

to

vnto mortall bodies, is like vnto an infant, which as soone as it was borne was carried into a strange countrie, wholy desert of inhabitants, & nourished by a she Wolfe; being growne great he could in no sort know the place of his birth, nor his father & mother. And had a confused feeling of this truth, writing, that the soule which liued happy and knowing in the companie of the Gods, being confined into this prison of the foule infected body, to frame it & giue it life, hath in stantly lost all her happines & knowledge, by reason of the bad temperature of the body.

The 3. Argument taken from the ioyce of all the world.

The

The voyce of the people is the voyces of God, and by consequent of the truth. But the Soule is immortall according to the voyce of the people.

MAny writers haue collected the opinions of people and of ages, vpon the iudgement of the soule as *Macrobius* vpon *Scipions* Dreame, *Marsilius Ficinus*, & others: And among the Moderns *Monsr. de Plessis*, *Crepet* the *Celestin* with others, to whom I send the reader; where he may see a wõderful consent of men to conclude that the soule is immortall, as holding it not from any other Master then themselues from their vnderstanding, & from their conscience, from which

which knowledge proceeds the loue of iuſtice, the deſire of honour, and the care of interring their bodies &c.

And as in old time, ſo at this day there is no nation but beleeues it. *Iohn de Lyra* in his voyage of *America*, writes, that it is conſtantly beleeued there; They haue found the inhabitants of the Weſterne Ilands to be verie brutiſh, yet haue they a taſt of the immortalitie of the Soule. *Thomas Heriot* in his Hiſtorie of the inhabitants of Virginia, a country not long ſince diſcouered, writes that theſe people make the ſame profeſſion, and hold that preſently after the ſoule is ſeparated from the body, ſhe is carried away according to the workes which ſhe hath done, either into

Chap. 6.

into the māsion of the Gods to be there happie for euer; or into a Gulfe, which they call *Popoguſſo*, to burne eternally. Finally there can bee no inſtance giuen againſt this generall beleefe of Nations, diſperſed ouer the face of the whole earth: If any one will oppoſe himſelfe, it is the excrement and ſcomme of the people; to which *Hierocles* a *Pithagorean* hath long ſince giuē a holy precaution, ſaying That a wicked man will not haue his ſoule immortall to the end he may not be puniſhed for her offences; but hee preuents the ſentence of him that muſt iudge him, condemning himſelfe to death, and yet ſhall be therein deceiued; for whereas he thought this death would be without

paine

paine, he shal feele it as sharply as it shal be long. But some one will obiect, that to finde out a hidden verity, one mans deepe iudgement is of more force, then a hundred thousand that are meane, such as the vulgar haue commonly; for that to the vnderstanding invention serues more then number; for it is not of him & his vertue, as of corporal forces, the which may be vnited together, and take vp a great burthen: wherefore to make a peace, sayeth the Wiseman, many are required, but for coũsel, one among a 1000. Moreouer *Seneca* doth stil exhort not to follow the multitude.

Answer: It is true, that the best things do not please many; & matters are so ordained as one sayth, that we sooner

follow the euil then the good. Yet this doth not impeach, but the generall testimony of al men concerning the soule, should be of great moment, for that there be no opposite parties here, one for the mortality, another for the immortality: and not onely the simple people, but euen the learned, assure the immortality of the soule. Moreouer, it is not an institution of life to suruiue, but a truth to beleeue; and therefore this obiection doth in no sort weaken this reason of the immortality of the soule.

Obiection.

If the soule were immortall, no man would doubt, especially, the learned and wise.

But

But many doubt, and in a manner none but the ſimple and ignorant beleeue it to be immortall,

THe conſequence of the propoſitiō is good, for who is hee that doubts whether he be a man, a dog, or a wolfe? Who ſeeing and feeling, doubts whether hee ſees and feeles? &c.

As for the Aſſumption, it is ſufficiently verified by thē that haue not doubted, but haue cōſtantly beleeued that the ſoule was immortall. We reade of *Sardanapalus* a powerfull King of *Aſſiria*, who not onely held this beleefe, but would haue poſterity know it, commanding that vpon his tombe there ſhould bee carued the Image of a

Atheneus lib. 1. de diſp noſophiſtis

woman, holding her hand vpon her head, and some of the fingers closed like vnto them that sound their cliquets, with this inscription, as if the Image had spoken it: *Sardanapalus* Sonne of *Anacyndaraxes*, built *Anchiale* and *Tarsis* in one day: Eate, drink and sport, for the rest is not worth the playing with the fingers: that is to say, A point for all the rest.

In the Towne of *Brescia*, there is another Tombe to be seene, whereon is written, *D. M.* and among other prophane words, these of a milder temper: I haue liued, and haue beleeued nothing besides this life, and haue wholly dedicated my selfe to pleasing *Venus*.

The Antiquaries obserue, that

that among the *Pagans*, ſuch as held the ſoule to bee mortall, cauſed the doores to bee hanged cloſe ſhut vpon their graues, and of this ſort there are many noted.

The Philoſopher *Ariſtoxenus* (by the report of *Lactantius*) durſt maintaine that the ſoule of mã was nothing, yea, during the time ſhee was in the body; but as the ſtrings of an inſtrument being tuned make an accord, ſo in mans body, the gathering together of the bowells, and the vigour of the members, produce all that harmonie which appeares in man. *Lib. 7. c. 13.*

The *Saduces* in the Church of God, haue denied the immortality of the ſoule. *Barbara* wife to the Emperour *Sigiſmond*, in the yeare 1400.

derided her women for that they praied and fasted, saying, that they must liue merily, and imbrace all pleasures, for that after death the soule did perish with the body; And many at this day shew by their liues, that only for ciuility and outward honesty, they must confesse the soule to be immortall.

And what a great wisedome is it to beleeue nothing inwardly? *Du Bartas* in his Triumph of faith speakes of one:

"I meane that Monster Theodorus hight,
Who shameleſſe saies, there is no God at all;
And that the wise may (when occasions fall,)
Be Lier, Traitor, Theefe, and Sodomite.

And

And he addes that this killing of-ſpring hath paſt to *Rome*, from thence into *France*, and that it buddes forth in the Courts of Kings, in ſeates of Iuſtice, and in the Church; finally, there are ſcarce any other impes that put forth at this day: to haue no God, and the ſoules to be mortall, are held equall things.

Anſwere: I ſhould wonder at the admirable patience of God, to ſuffer that the ſeede of *Atheiſme* ſhould produce ſuch branches of prophanation, if I did not ſee blaſphemers and ſuch as make a profeſſion to deny God, parricides, yea, diuells to bee tollerated by him, who with patience attends vntill the meaſure of their ſinnes bee

full: But to answere categorically, I deny the consequence of the proposition: It is true, there hath beene such a one, who hath doubted whether hee were a man; witnesse the Philosopher *Pyrrhon*, who makes profession to doubt all, and maintaines that whatsoeuer wee thinke to be, say, or do, is but by an vncertaine opinion. Moreouer, you shall finde some one so wounded in the imagination, by the force of some deepe melancholy, as he hath thought himselfe to be transformed into a wolfe, and also hath gone out of his house by night, howling and imitating the actions of a wolfe; the which bred the opiniõ of becoming wolues. In like manner I say, that the darke

Vuierus l. 4. c. 23.

darke fumes of voluptuouſneſſe, the depraued humours of wickedneſſe, may alſo ouerthrow the vnderſtanding of ſome men, and make them doubt of that which they would not vnderſtand, the immortality of the ſoule; leaſt that the apprehenſion of an eternall iudgement, ſhould trouble their carnall pleaſures.

As for *Sardanapalus*, hee hath alſo doubted whether hee were a man, ſince that hee tooke vpon him a womans habit among his Courtiſans, and handled a diſtaffe with them. For my part I beleeue that he had the humour and ſpirit of a beaſt; as *Tully* reports, that *Ariſtotle* hauing read this Epitaphe, ſayd that they ſhould haue written it

Lib. 5. Tuſ.

vpon the pit of a beaſt, not on the graue of a King: The ſame anſwere ſhall ſerue for the like thing pretended at *Breſcia*. As for the third, their ignorance and malice would force a beleefe of mortality of ſoules; what others more honeſt and more wiſe haue done, ſhall ſerue to confute them: For the ſame antiquaries write, that many cauſed to bee drawne vpon their tombes, doores halfe open, ſhewing thereby that their ſoules eſcaped from the tombe. If one Philoſopher would diſpute of it, there are others, who to get fame haue queſtioned matters more apparent; as *Cardan*, the fourth Element of fire; *Copernicus* the motion of heauen, maintaining by the illuſion of reaſon,

ſon; that it is the earth & not the heauen that moues: There haue beene alwayes and ſhall be ſuch fantaſticke humors, who would make themſelues famous, with the preiudice of the truth.

As for the Empreſſe *Barbara*, hee ſhould haue added that ſhee was an inſatiable Letcher; & therefore ſhe had great intereſt, (not to giue an accoumpt of her diſſolute life,) to perſwade her ſelf that al was extinguiſhed in death. Now followeth this depraued age, into the which as into the bottome of a ſinke, al the filth of precedent ages haue ſeemed to run; yet there are (God bee thanked) who beleeue it in their hearts, and deliuer it with ther mouthes, that their ſpirit is immortal; and

and they that ſpeake it only with their mouthes, it is ſufficient that naturall ſhame will not ſuffer them to diſcouer the villany of thier hearts; and this baſhfulneſſe (an impreſſion of God) is ſufficient to make them inexcuſable in the great day of the Lord. Moreouer, they that with a furious impudency haue beleeued that the ſoule died with the body, haue for the moſt part in their miſerable ends made knowne the iudgements of God, who puniſhed them for their frantike opinion; as *Lucian*, who was torne in pieces by dogs; *Lucretius* who grown mad, caſt him ſelfe downe a precipice: *Caligula* who was cruelly ſlaine; with infinite others: Or elſe they haue ſhewed it in their con-

confuſed and irreſolute carriage, the diſtemperature and trouble of their ſoules impugning their damnable opinion.

To conclude; As for *Theodorus*, and the ſwarme of his diſciples, who in a manner alone hold the chaires in all eſtates, I will ſuffer them to be led in Triumph before the triumphant chariot of faith: that which *Du Bartas* ſayth in the beginning of the ſecond ſong, is ſufficient to confound them.

The 4. Argument.

That which proceeds immediatly from God, is euerlaſting.
Such is the ſoule.

I will prooue the conſequẽce of the Maior, for the reſt is plaine of it ſelfe: whileſt the Sun ſhall laſt he will caſt forth his beames; whileſt there is fire there will come forth heate; whileſt the heart beates in the body, there remaines life; for that the poſition of the ſufficient cauſe, very neere and immediate, doth of neceſſity eſtabliſh the effect, the which continues as long as the cauſe, if there happens no inpeachment: But God is a ſufficient cauſe, neuer hindered in his effects; he is the neere and immediate cauſe of the ſoule which hee breathes into the body, as ſoone as it was diſpoſed and fit to receiue that breathing; hee is immortall, and by conſequent the ſoule

is

is immortall. So hee created the Angels, & the Angels shal subsist for euer; so he made the heauen & earth, and they shall neuer perish. If they reply that the heauēs shal passe; & that God wil cōsume them as a flaming pyle of wood, as the *Poet* speakes after S. *Peter*: The answer is, That it is not to be vnderstod of the substance of the world, but of the qualities, which being vaine and corrupted by reason of man, shalbe changed, and renewed by fire, to shine more purely like refined gold.

2. Epist. 3.

Rom. 8.

They may againe obiect, That God with his owne hands had moulded and fashoned the first man, who not withstanding is dead. I answer, that God was the efficient and immediate cause of man,

man, but not the formall nor the materiall; his substance was the slime of the earth, which might be dissolued; his forme was his soule, which might be separated: But in the soule, and of the soule of man, God holds immediatly the foure kinds of causes; the efficient, for he hath made it of himselfe, without any help; the materiall, not that it is of his essence, but that hee hath created it of nothing, as hee did the world: the formall in like manner, his continual inspiration retaines it, as his continuall prouidence preserues the world from ruine; and therefore *Christ* sayd, my Father works hitherto, and I with him. Finally, he is the finall cause, for man liues to know and serue God. If they reply

reply againe, that God being a voluntarie cauſe in his actions, ſhould not be numbred among the naturall cauſes, which neceſſarily produce their effects, if there be not ſome let: that is moſt certen; but where the word of God is euident, we muſt not doubt of his will; but it is apparent in the paſſages alledged, that the ſoule is immortall. And therefore we may profitably and ſafely conclude, That if from the ſufficient and neere cauſe the effect doth neceſſarilie flow, and that this effect doth continue as long as the cauſe, if there happen no lets: that vndoubtedly the ſoule is immortal, ſeeing that God her moſt ſufficient cauſe, and who feares no diſturbance, is immortall; ſo as to denie this immor-

immortalitie, is to deny the Deitie.

Obiection.

That which hath bin alwaies required to be ſufficiently teſtified, yet hath beene ſtill denyed, cannot be certaine.

The immortalitie of the ſoule hath beene alwayes required to be ſufficiently teſtified, yet hath beene ſtill denyed.

NO great ioy doth at any time accompanie a deepe ſilence. If the ſoule going out of the bodie, felt it ſelfe immortall, (ſhee ſhould feele it if ſhe were ſo, for going out of the body, as out of a darke priſon, ſhee ſhould haue the fruition of all her light:) if ſhee felt her ſelfe

ſelfe, as I ſay, immortall, ſhee would witneſſe it by ſome ſigne to the poore kinſfolkes that ſuruiue, being deſolate by reaſon of his departure, to comfort, fortifie and make them ioyfull. And although the ſoules which are in heauen be there detained by a voluntarie priſon, hindering them from comming downe; and on the other ſide thoſe that are in hell, are tyed there by a will that is captiue, as one hath affirmed: But the ſoules that goe out of the bodies which are yet on earth, euen vpon the lips of them that die, why haue they not inſtantly, before they fly to heauen, being ſo often required, giuen ſome ſmalle proofe of their immortalitie?

Anſwer: This Obiection ſeemes

seemes subtill, but to speake truly it hath but the shew & not the effect, for it is subiect to many pertinent answeres: First to alledge an inconuenience is not to dissolue the question. 2. It is a consequence ill applied, to say Such a one hath not spoken, therefore hee is no man.

Wee haue digged verie deepe into the earth, and yet wee neuer heard any of them that goe with their feete against ours; therefore there are no Antipodes; So the soules speake not vpon dead mens lippes, therefore they haue none: for beeing thus hindred, is the cause they neither heare nor see any signe of their life.

Thirdly, the teares of the dead mans kinsfolkes are ill groun-

grounded: *Socrates* a Pagan knew it well, when hee said, that we must leaue the soule at rest, and not trouble it with lamentations. The holy Ghosts goes farther, and assures, That blessed are the dead which dye in the Lord: yea, for certain, saith the Spirit, for they rest from their labours, and their workes follow them: this should assure and reioice, and not discomfort (by a foolish desire) that ioy of the soule of the deceased. *Apoc.* 14.

Fourthly, God will not that we should be inquisitiue of the dead, he forbids it expressly in his law, & pronounceth abhomination against them that doe it. He hath giuen *Moses* and the Prophets, letvs adde the Apostles; if they *Deut.* 18. *Leuit.* 12. *Esay* 8.

they will not beleeue them, neither will they beleeue the ſoules of the deceaſed. If that the liuing are forbidden to enquire, how then can the dead haue leaue to ſpeake?

Fifthly, the ſoules are preſt at the departure from their bodyes, to yeeld an account of their adminiſtration in this life, vndergoing a particular iudgement.

Lib. 2. de orig. animæ, c. 4.

This is beleeued rightly, and wholeſomely, ſaith S. *Auguſtine*, that the ſoules are iudged at the departure from their bodies, before the comming to this Iudgement, at the which hauing taken againe the ſame bodyes, they muſt appeare. Alſo S. *Hilary* ſaith, that immediately without any delay, after death we vndergo a Iudgement, and

Vpon the 2. Pſal. at the end.

paſſe

passe into *Paradise*, or into Hell.

Finally *Salomon*, to the end wee should not doubt, sayth, That God will easily render vnto man according to his workes, at that day of his deceasse; That the affliction of one houre makes him forget all pleasures, and that the ende of man is the manifestation of his workes.

6 S. *Athanasius* sayeth, It is not the will of God that the soules should declare the estate wherein they are, for that many should be deceaued, & many errors wold grow; the Deuils being ready to make men thus abused, to beleeue what they would suggest; as *Crepet* the *Celestin* doth well obserue: and he adds, that the like happened lately to a poore

Qu. 15.

2. Tom. Lib. 1. discourse 5, of death and the immortalitie of the soule.

poore woman of *Verum*, seduced by a diuell which appeared vnto her in the forme of her Grand father; perswading her to goe in Pilgrimage, & to doe other things which were impossible. So S. *Augustin* writes that *Vincentius* the *Donatist* was counselled to write against the Christian religion, by a spirit which appeared vnto him.

Lib. 3. c. 11. ardu. Vincent. Donatist.

7. The Soule destitute of the Organs of her body, being not yet glorified nor illuminated with the Celestiall splendor, nor adorned with the supernaturall gifts, which God cōfers vpon her for her felicitie, cannot satiffie the will of the kinsfolkes that be present, desiring a testimonie of her blessednes and life: for the soule, sayth S. *Athanasius* in

in the former passage, as soone as she hath layed downe her body, can worke neither good nor euill. And as for visions that appeare from thē, God by a certaine dispensation, shewes them as it pleaseth him.

For as a Lute if there be no man to play of in, seems idle and vnprofitable: so the soule and body being separated one from another, haue no operation. The which *Ecclesiastes* doth confirme, saying, Certainly the liuing know that they shall dye, but the dead know nothing, neither doe they get any thing, for their memory is forgotten: in like manner, their loue, their hatred, and their enuy perish, and they haue not any portion in the world Eccle. 9.

of whatsoeuer is done vnder the Sun. Wherfore let vs conclude and say, That the soule (whilest that shee giues any life to her dying body) with the last puffe of life, yeeldes a certaine testimony of her ioy and immortality, by the inspiration of the holy Ghost; as it happens to many good men. But to demand instantly vpon death some token from the soule dislodging, were to tempt God, to mock at the deceased, and to be an vniust demander, and therefore iustly to be refused.

The 5. Argument taken *from the aspect of the face, whatsoeuer is represented by a iust mirrour or glasse, is true. The immortality of the soule is represented by the iust mirror of*

of the face.

AS the ſoule of man is the Image of God, ſo the face is the Image of the ſoule, and therefore the Eternall creating the ſoule of man, did breathe it in his face, which the holy Ghoſt cals reſpiration of life: ſo the property of man is to paint in his face by his diuers colours, the diuers affections of his ſoule. Wiſedome, ſaith *Salomon*, cleeres the face of man, and his fierce and ſowre aſpect is changed. The Latines haue called it *vultus*, for that the will is read in the forehead: the manners of the ſoule follow the humours of the body, ſaith *Gallen*; and if ſome one belies his inclination, it is a maske which hee

Geneſ.2.

Eccleſ.8.

puts on, and therefore *Momus* did vniuſtly blame God, for that hee had not made man with an open heart. Thereon is all the Art of Phiſiognomie grounded, an Art (which without this faining) euery man would learn without teaching.

By the face that *Diuiner Egyptian*, familiar to *Marc. Anthony*, did know the diuers diſpoſitions of men. Theſe markes of the face, are imprinted with the ſeale of the ſoule: and hee that will not iudge by ſuch markes ingrauen, of the brightneſſe and immortality of the ſoule, is without iudgement.

Homer writes that *Vliſſes* hauing eſcaped from ſhipwracke, was graciouſly entertained and reuerenced by the

the *Pheagues*, hauing no ornament then, but this vertue & generous disposition, the beauty & excellency whereof appeared in his fore-head. Man in like sort carries on his fore-head the markes of his immortal soule: Wherof the first is the carrying his countenance straight vp to heauen, proper to man, at all times, to him alone, and to all the generation of mankinde; which shewes his beginning to bee celestiall and immortall: for that onely is perishable which is vnder the region of the Moone, & whatsoeuer is aboue it, is not subiect vnto destinie.

The 2. is that foresight a-farre off, those beames, I say, cast farre and wide by the piercing sight, without stay-

ing vpon that which doth touch it, or enuiron it neere; which shewes that the flight of the soule must go farre. If any one say, that certaine birds, & foure footed beasts see farre; but it is not to the same end, for man doth it only for the pleasure of the sight, & to obserue the beauty of his celestial habitation: whereas other creatures are sharpe sighted either to obserue their enemies, & to flie from them; or to looke after their prey, to deuour it: not to heauen, to obserue heauen, and to send vp thither by the beames of their sight, their most ardent vowes, as man alone doth.

Moreouer, this farre flying sight of man, is a noble signe of his spirituall knowledge,

ledge, which vniting the time past to the preſēt, doth alwayes caſt her goodly thoughts vpon the future. The third is the reuerent maieſty of the whole face, that ſparkling fire of the eyes, ſtriking a colde feare into the fierceſt creatures; and a flying amazement, which are eye-witneſſes of ſome hidden nature very diuerſe to that of beaſts. We reade of the Emperour *Maximilian*, 1. who being detained a priſoner by them of *Bruges*, & entreated vnworthily, reduced to extreame dangers, and hourely ready to bee ſlaine; yet nothing daunted, nor abating the greatnes of his courage, his cruelleſt enemies durſt not behold him in the face; the moſt mutinous did him

reuerence, and the beames of his eyes (saith the History) did amaze, and pierce the consciences of the Rebels, to the quicke. We may say as much of the French King, *Francis* 1. taken prisoner at the battaile of *Pauia*; for hee had no prison, but a royall Court. What cause was there of such amazement in their victorious enemies, in regard of their prisoners? if it were not that in them (being in that estate) apeared marks of their royall dignity, of their spirituall vnction, of their diuine Lieutenancie; which did melt and confound the hearts of their aduersaries. Let vs say the same of man; for although he be a prisoner, sold vnder sinne, and slaue to Satan, yet hath he in him

Forcatel. li. 3. of the french Mō.

him the diuine character, the breathing of the mouth of God, the liuely Image of the liuing God, who giues him a royalty ouer all creatures; who terrifies them with his onely looke, puts them to flight by his bare words, and makes them obey and ſerue by his commandement: And if at any time they make ſhew to reuenge themſelues, they are either preſt on by famine, or thruſt on by feare to defend their liues; or elſe God would haue it ſo by reaſon of the ſinnes of man.

The fourth are his goodly words, expreſſing the diuine cõceptions of the ſoule, proper to man onely: The ſpeech is the Image of the ſoule; he that ſhall mince and digeſt it, ſhewes himſelfe ſo

Serre epist. 115.

be an hypocrite. See farther what *Serres* saith in the first of the signes. Let no man obiect the speaking of parrots, for these words found nothing of their intention, but rashly giue againe the sound of the words which are tun'd into their eares, without any vnderstanding, As for *Balaams* Asse, which spake with sence to her vniust master, saying, What haue I done that thou hast beaton me thrice? am not I thine Asse? haue I beene accustomed to doe so vnto thee? shewing that there was some strong reason that forced her to stay. It is so rare a miracle, as it may bee neither before nor since, the like hath not happened: & therefore *Moses* saith, that the Eternall opened the Asses mouth,

mouth, or framed by his pow er, a humaine voyce in the Asses mouth.

As for the Oakes of Dodone and the Oxen which drawing at Plough in the second Punike warre, spake these words (*Beware Rome*) either it is fabulous, or the Diuell spake by them. But the most excellent words of man, being set downe immortally in writing, or flying eternally in memorie of men, shewes that their spring is immortall, as much as the effect can represent the cause. Oh God, how could this knowledge of the immortalitie, this ardent desire thereof, the expression of this desire by immortal words come into the thought of man, and from man, if all in him were mortall?

And

And to finish it, wee may add the quicknes of hearing, vnderstanding the singing of birds, the musicke of voices and the harmomie of instruments. Let no man obiect other creatures vnto me, they heare the soũd, but not the accord of tunes. Moreouer this hearing of man is so perswaded by the charms of a diuine tongue speaking from a Pulpit of truth, as she would willingly leaue the world to enioy the heauenly felicitie; no small coniecture that the soule is capable of immortalitie, seeing she hath such power ouer the eare her Organ, to make it vnderstand & desire, at the declining of the dying body. See moreouer what *Iohn de Serres* sayth, in the 45. prose of the immortality of the soule.

The

The first Obiection.

Whatsoeuer is built vpon an vncertaine foundation, is doubtfull and wauering.

The immortalitie of the soule is built vpon an vncertaine foundation.

IT seemes that the reason of the preaching of the soule in her exēption from the graue, flowes originaly for that she vnderstāds immortal things, & that by the ioyning of time past with the present she infers the future; wherein she is chiefely distinguished from beasts which are mortall: but this ground-worke is not sollid. Some one speaking of the soule, to shew her immortalitie, saith, that they did

did not iudge her eternall, for that no man could comprehend the Eternitie, that is to say, that long terme past without beginning: If this be admitted, the question is decided, and the soule will be found mortall, seeing that she cannot perfectly comprehend the immortalitie; for it is as difficult to conceaue a continuitie to come without end, as it is of that which is past without beginning. More ouer the difference of a reasonable man, hath no aduantage by his continuance ouer beasts, seeing that continuance is but an accident, and beasts are not longer liued then trees, yea shorter, yet are they are as much aboue trees, as men are aboue beasts. Thirdly they whom we

we wholy follow, as *Aristotle*, (that myracle of the world) *Gallen* the first fauorite of nature, *Hippocrates* surnamed the diuine, and others, haue spoken doubtfully, or denyed it flatly; *Gallen*, *Aristoxenus* and *Dicearchus* *Aristotles* disciples, yea and *Plutarke* himselfe do witnesse, that *Aristotle* denyed it: *Hippocrates* sayd, that the soule went alwayes on vnto death.

Finally, if she be of heauen and immortall, why doth she not participate of heauen & immortalitie? why are her thoughts fixt vpon earth and perishable things? The plant retaines something of the soyle, what hath the soule of heauen?

Answer, Mans vnderstanding comprehends in a certen

ten fashion a continuance without end, and for proofe, giue him a terme of an hundred Millions of yeares: hee will extend his spiritual sight an hundred Millions beyond that; and if you will, as farre beyond it, for that this visible force cannot be in any sort limited by time. The heauens and starres in their substance shall continue without end, yet in their quallities they must change; but the soule doth well comprehend this continaunce. Moreouer it is no good consequence to say, Bulls feele not the vigour of their force, therefore they haue none. A man being borne and bred in the bottome of a darke caue, thinks that he hath no facultie to see, is he the therefore blinde?

the

the ſoule being buried in the darkeneſſe of a mortall body as in a graue, ſees not her immortalitie, hath ſhe therfore none? Thirdly, we doe not ſay that man is immortall, for that he differs from beaſts, but for many reaſons deliuered & to be deliuered. Fourthly, the Philoſophers aboue mentioned would ſee and touch the ſoule in her immortalitie, & ſhe is not ſubiect to any ſence S. *Baſile* hath ſeene it in ſpirit & written it with his hand: The ſoule, ſayth he, cannot be ſeene with eyes, for that ſhe is not illuminated by any colour, nor hath any figure or corporal character. *Ariſtotle* knew it when going out of the fabrike of corporall nature, hee ſayd that it was not the charge of a Phyſition to treat of

Lib. 2. de anima.

of all sorts of soules, as is the intellectuall, which hee pronounceth to differ from the sensitiue & vegetatiue, from which, he sayth, shee may separate her selfe, as the perpetuall from the corruptible. *Gallen* had his eyes fixed onlie vpon the body (the subiect of Phisick) and therefore hee sayd freely, that it did not import him in his arte, if hee were ignorant how the soules were sent into the bodyes, or whether they past from one to an other; But if it please *Gallen*, leauing the limites of his arte, to take the fresh ayre of diuine Philosophy, presently his goodly conception is followed with these words The soule is distilling from the vniuersall Spirit, descending from heauen, &c.

Which

Which hauing left the earth, recouers heauen, and dwells with the Moderator of all things in the Celestiall places. As for *Hippocrates*, his words sound more of the immortalitie, then of the death of the soule, hauing this sence, That the soule goes alwayes increasing vntil the death of the bodie. But if you desire effects and not words, what conceit could *Aristotle*, *Gallen* and *Hippocrates* haue of the soule to bee mortall, who by an immortall labour haue purchased such great fame throughout the world? and whose authoritie is the cause that they are now produced, and maintained?

Finally, that which he obiects of the soules thoughts, fixed for the most part on the

the fraile things of this paſſing world, it is no ſmal ſigne of the corruption of mankind; but no argument, that the ſoule is periſhable, ſeeing ſhe retaines ſtill the immortal ſeale which God hath ſet vpon her in her firſt creation.

The. 2. Obiection.

The container, and that which is contained, ſhould entertaine themſelues by a iuſt proportion.
The body and the ſoule are the container, and contained.

IF the ſoule bee immortal, ſeeing the body is mortall, what proportion were there betwixt the ſoule and body? How hath nature (which

(which doth all things by a iuſt weight, number, and meaſure) ioyned things together which are ſo diſlike? It ſerues to no purpoſe to produce the birde kept in a cage, which as ſoone as ſhee can get out flies away; for he is kept thereby force, and not as forme in ſubſtance.

Anſwere: Wee grant the whole argument, and wee adde, that it is ſinne which came by accident, that hath cauſed this great diſproportion. Otherwiſe man before ſinne, in his eſtate of innocency, had his body immortall: & therefore Ieſus Chriſt our Sauiour, like a cunning Logitian, drew the reſurrection of the body from the immortality of the ſoule, for that God was called the God of Mat. 22. 31

Abra-

Abraham, of *Isaacke*, and of *Iacob*; but God sayth, hee is not the God of the dead but of the liuing. So sayth Saint *Augustine*, and Saint *Bernard*, that the soule is so separated from the body, as there remaines still a naturall inclination to resume it againe, & to minister to his body; and this onely doth hinder her, that shee is not affectionate towards God with all her vertue and force, as be the Angells; and therefore her blessednesse is imperfect: For the soules, ô flesh (saith *Bernard*) cannot without thee bee accomplished in their ioy, nor perfect in their glory, nor consummated in their felicity; and in the same place hee distinguisheth their degrees or places for the soule; in this life

In sermo. 5. de festo omnium Sanctio.

life as in a Tabernacle; before the resurrection in heauen, as in a gallery; and then after the resurrection in the house of God. But you will say, this answere is Metaphisicall, I desire one that is naturall. *Answere:* This goodly order which you recommend in nature required this ordering, that as there are some Creatures meerely spirituall, others meerely corporall, so there were some which were mixt, both spirituall and corporall, and that is man, who in that final forme represents all that is in the world, and who by his senses doth communicate with the Creatures, and by his vnderstanding with the Angells, giuing his right hand to heauen, and his left to the earth.

The

The 3. Obiection.

If reason leades vs to the immortality of the soule, by the same meanes she should guide vs to the resurrection of the body.

But that is not true.

I Proue the Minor by this knowne Maxime of reason, That there is no returne from priuation to the habit, nor (by consequence) from death to life, no more then from starke blindnes to sight. Wherefore they of *Athens* (where one writes that the men are borne Philosophers) hearing S. *Paul* discourse of many points of heauenly doctrine, they gaue an attentiue heare vnto him; but when

Act. 17, 32.

when hee came to the Resurrection of Iesus Christ, they interrupted him, mocking at him as one that doated. *Ans.* I deny it, that the resurrectiō of the dead is absolutely beyond the apprehension of nature. The *West-Indians* who are without the Church of Christ, beleeue it and practise it, as well by the ceremonies of their interrements which aime directly at it, as by the vsuall intreaties they make to the *Spaniards*, digging for the gold of their Sepulchres, that they should not take out & carry away the bones, to the end they may rise againe speedily, as *Benzo* reports. *Lib. 2. c. 20*

At *Rome* this Epitaph is yet to be read in Latine vpon a *Pagans* tombe: The publike hath giuen a place vn-

to *Aurelius Balbus*, a man of an vnspotted life; I rest heere in hope of the resurrection. But that which is most wonderfull and exceedes all credit, if they that write it were not eye witnesles and worthy of credit, that in *Egypt* in a place neere vnto *Caine*, a multitude of people meete on a certaine day in march, to bee spectators of the resurrection of the flesh, as they say; where from Thursday, to Saterday inclusiuely, they may see and touch bodies wrapt in their sheetes after the ancient manner; but they neither see them standing nor walking, but onely the armes or the thighes, or some other part of the body which you may touch: If you go farther off and then returne presently, you

1. tom. l. 4. of the bisse. meditations. c. 13.

you ſhall finde theſe members to appeare more out of the ground, and the more they change place, the more diuers theſe motions appeare.

This admirable ſight is written by *Olaus Magnus*, by certaine *Venetian* Ambaſiadors, by a *Iacopin* of *Vlmes* & others; but I leaue the interpretation free to the iudgement of the reader. Thirdly, if it were a worke without the compaſſe of reaſō, *Plutarque*, *Herodotus*, nor *Plato* wold euer haue beene credited in writing, that one *Theſpeſius*, *Ariſteus*, and *Erus*, were raiſed vp againe. *Plinie*, who beleeued nothing but what hee ſaw; among many that were rayſed vp, he reports of a woman which was dead ſeuen

dayes, and raised againe: and that one *Gabienus* a valiant souldier of *Cæsars*, being put to death by order of iustice, and left vpon the publike place, was found afterwards speaking, and asking for *Pompey*, who came vnto him and had much speech with him. *Melchior Flauian* makes mention of a woman whom hee had seene, whose name was *Melluda*, neere vnto *Damas* in *Syria*, rayſed vp againe the 6. day after her death, in the yeare 1555. God will bring such tokens, to assure the world of a future and vniuersall Resurrection.

As for the Maxime, that there is no returning againe to the habite, it is abusiue not only to God, who can do all, but euen to nature, and to the

the order of the world, which hath his forces limited: So in a little child, whose teeth haue beene pulled out, the vegetatiue vertue will bring vp new.

So we reade of a certaine Abbesse, who being an 100. yeares olde, grewe young againe, had her monethly courses, her teeth put forth againe, her haire grew black, the wrinckles of her face filled vp: Finally, shee became as fresh and as faire as shee had beene at the age of 20. yeeres. And if wee may beleeue histories, shewas not alone, but followed and preceded by many others. The naturall vertue at a certaine time, as trees in the Spring, did renue her worke euen foure times; as to that man

ſeene in the yeere 1536, by the Viceroy of the *Indies*, who examined it carefully, and found out the truth. Fourthly, that which ſhewes an inſenſible impreſſion of nature of the future Reſurrection, is the earneſt and generall care to burie the dead honorably, yea to keep them from corruption, by balmes and Aromaticall ſents, by images of braſſe, and nayles faſtened in the bodies, for that braſſe hath a ſpeciall vertue againſt corruption. There are yet other deuices, which the *Egyptians* haue, and doe vſe, and particularly obſerued by thē of *Arran*, an inſularie region, whereas the bodyes hang in the ayre and rot not; ſo as the families without any amazement, know their Fathers, Grand-

Grandfathers, and great-grandfathers, and a long band of their predeceſſors. *Peter Martir* of *Milan*, writes the ſame of ſome *Weſt-Indians* of *Comagra*.

Ortel. in his great Theat tab. 10.

2. Decad. l. 2.

Moreouer, I deny that man may alwayes ſee the tayle of that wherof he ſees the head; the reſurrection of the body, ſeeing the immortality of the ſoule; that he muſt needes ſee the conſequent, if he diſcouers the Antecedent: for the one hiding it ſelfe, the other appeares, ſometimes to the ſight of the vnderſtanding. And to conclude, I deny not but that it is true which mans reaſon cannot verifie, vntill it hath found out why the Adamant doth ſo powerfully draw iron vnto it, and holds it faſt by an vnknowne

vertue; & why forked ſticks of Elder are proper to diſcouer veines of gold and ſiluer? Why long after a man is dead, the bloud will guſh out if the murtherer approcheth? Why if ſome deſperate man hang himſelfe, will there riſe ſuddaine ſtormes and tempeſts? Why the ſtone called the Amede, drawes iron to it on the one ſide, and reiects it on the other? with infinite other ſecrets of Nature.

The third Obiection.

We onely feare that which wee think ſhould be hurtfull vntovs.
The ſoule feareth death.
Therfore the ſoule thinks death ſhould be hurtfull vnto her.

Some

SOme make a question how the soule can be immortall, seeing she hath so great feare of death. Men laugh at the attempt of little children, be they neuer so in choler, for that they cannot hurt them: why should not the soule the mock at death? Doth she not in like manner see the immortality, & feele it in herselfe, without giuing so great apprehension to the poore bodie, which of it selfe without her should neuer feare death, no more then a bruit beast? Why is not the power of death dissolued, whereas the authority of immortality intercedes? as *Tertullian* speakes in the first booke of the Trinity.

Answer. This is a most euident signe, not of the morta-

lity of the soule, but that man is degenerate and corrupt.

That her Port is no more so free and braue,
But casts her eye downe, like a fearefull slaue.

He seeles in his Conscience, that he is guilty of high treason to God; that this voluntary offence must soon or late bring a necessary punishmēt; he seels in this life, some smal touch; he fears & not without reason (if by faith & repentance his pardon bee not inrowled, and his absolution sealed) that at the departure from this life, the executioner of diuine vengeance should stand lurking behind death, to take him by the throat, and to punish him according to his merits. Wherefore if corruption did not

not generally poſſeſſe al men, ſhe would ſuppreſſe this fear, reuerence her Creator, and do her duty vnto him; and then ſhe ſhould ſee that by that reſpectiue feare to offend her God, ſhe ſhould be fully deliuered from all other feare: ſhee ſhould ſee, that fearing onely the death of the ſoule, (which is onely to be feared) ſhee ſhould not feare that of the body, which is to be deſired. But for that moſt men (as S. *Auguſtine* doth teach) feare the ſeparation of the ſoule from the body, and not the true death, which is the ſeparation from God: it happens, that fearing that, they fall often into this: So the ſoule beeing willing to ſhake off this feare of the Creator, ſhe muſt needes feare euery crea-

Tom. 2. in Pſal. 48.

creature, euen the ſmalleſt, frogs, mice, and flies; which flying about, awake him ſuddainely, and many times trouble him much; but in the end death is aboue all extreame feares the moſt feareſull: And why is this? if like vnto bruite beaſts all dyed in him; and if in death there were nothing to bee feared. Wherefore *Propertius* ſaith:

The ſpirit is ſomething death leaues it in ſtore,
The paleſt ſhadowes ſcapes to the burning ſhore.

But to conclude: The ſoule hauing beene too familiar with the fleſh, ſhee hath gotten a habite, ſhe hath drawne ſuch corruption, as being ignorant of the happineſſe which attends her in heauen, ſhee

ſhee cannot leaue this valley of miſery, this obſcure priſon, but with great griefe: being like vnto the man, which being carried away an Infant by a ſhe wolfe, was nouriſhed by wolues, did houle with them, and did liue, and would liue among them: and if hee were taken by other men, he would leaue them to returne to his wolues, as the Hiſtory makes mention of one, verifying the Prouerbe, That nouriſhment paſſeth nature.

The ſixt Argument *from the efficient* cauſe of Im-*mortalitie.*

The

The elevation aboue time and place, is the efficient cause of Immortalitie.

But the ſoule is elevated aboue all time and place.

IT is without all queſtion, that onely time ruines all things, yet the vnderſtanding is not ſubiect to time; for the time paſt is preſent vnto it. And therefore man ſhall ſee an act plaied before him, and yet he ſhall haue another in his vnderſtanding, which was done 10.20. or 30. yeares before: and ſhall haue it ſo preſent in his minde, as the ſpirituall intuition thereof, will ſteale from his corporall eyes that which is preſently acted before them. So *Scipio Affricanus* ſayed, that he was neuer leſſe alone, then when he

he was alone; why? For that his actes past, his armies led, and his triumphes, presented themselues vnto him in the most solitarie walkes of his garden. Obserue a horse; he doth not see, feele, nor thinke of any thing, but the obiect that is before his eyes: But contrarie-wise, the soule is there where she stayes least; she studies, and calls to mind what is past, & becomes wise for the future before shee sees; and of three times makes but one, for that she is not subiect to time: this is plainly seene in the Prophets, to whom the future is reuealed in the spirit as it were present, by him that hath made time. And this is the true reason why the Prophets speak without lying, of things to

to come, as if they had bin done: So *Esay* chap. 9. spake of *Iesus Christ*; A child is borne vnto vs, a child is giuen vs; for hee saw him borne with his Prophetical eyes, dead and risen againe. I would insist vpon this Argument if it were not as plaine as it is firme.

As for the naturall place of the Soule, she is not definite, for she is all in the braine, all in the heart, all in the liuer, all in the Matrix; & so of the other parts of the bodie, not according to the totall of her vertue; for she is one in the head, another the feete, another in the sight, another in the hearing. But she is thus diffused according to the totall of her essence, which makes

makes her in ſome ſort infinite, and by conſequent, immortall. It is not then of her as of the mouer of a great wheele, which touching one part makes all the reſt turne; Nor as a King who ſitting in his Pallace ſtretcheth out his hands to the fartheſt confines of his kingdome: But as God in the world, who is in heauen, on earth, and all in all.

The firſt Obiection.

All that is diſtempered by heate and drought, is periſhable. Such is the Soule.

GAllen thinking that the Soule burnes in the body by a burning feauer, is loſt with the great loſſe

losse of bloud, and that a strong poyson doth poyson it, hee protests plainely, that vntill that time hee had doubted what the substance of the Soule was; but then growne wiser, as well by practise, as by age, he durst boldly sweare, that it was nothing but the temperature of the bodie.

And therefore calling *Plato* out of his graue, hee demands of him, how it is possible the soule should be immortall?

Answer: The heate of a feuer, and the corporall force cannot worke vpon the soule, neither can she suffer, and although the actions which the soule doth by meanes of the Organes of the body, be depraued or interrupted by the

the deprauation and interruption of the Organes, yet for all that the ſoule loſeth nothing of her vertue, nor of her habilitie.

He that euen now played excellently well on the Lute, muſt not be held to haue loſt his cunning, if taking a Lute ill mounted and with iarring ſtrings, hee play ill; or if hauing no ſtrings at all, he ceaſeth to play; It is euen ſo of the ſpirit in the body for in the ſinewes flowing from the braine, there diſtills a certain vital ſpirit, as a beame of the Sun, of whoſe force the ſoule makes vſe firſt, to handle the ſinewes, and by them the Muſcles; which being afterwards moued, reuiue euery member apart, and altogether. Now if any maligne diſeaſe

diſeaſe come to deprane this ſubtile humor, the functions of the ſoule feele it, but not the ſoule.

Moreouer, as certaine vncleane ſpirits, remaining in ſome darke and filthy houſe by reaſon of the vapors agreeing with their diſpoſitiõ, if it be clenſed, the doore & windowes ſet open, if a good aire, a comfortable Sun, and wholſome wind enter into it; if it be inhabited by many, who paſſe the time ioyfully, and eſpecially if they play vpon many Inſtruments, theſe ſpirits quit the place: So by a contrary analogie, the ſoule is kept and entertained in the bodie by certaine ſpirituall qualities and fit for her exerciſes; which comming in time to change

to

to the contrarie, they chase away the soule, being glad vpon that occasion to dislodge from a place which was not to be held.

Thirdly, if the temperament bee nothing but the Quintessence of the mixtion of the foure elements; whereof mans body is compounded as the harmonie is the fift sownd, rysing from all the parts in Musicke: and if *Gallen* meanes not to speake but of this soule which hee hath felt in the touching of the pulse, in the Anatomie of the body; I say, of the vegetatiue and the sensitiue soule, wee may yeelde vnto him; But of the reasonable soule which containes these two, within her compasse (as the fift angle doth a triãgle & qua-

quadrangle) & which makes vse of the temper to the bodie, as of an instrument, to rule and gouerne it, as the Pilot doth the Helme to conduct his ship; that cannot be: for to confound the instrument with the principal agent, the Pilot with the Helme were no reason: In the actiõs of a vegetatiue & sensitiue life, although there be a mature tẽperature required, yet shall they neuer proue, that this temper is necessary to vnderstand and contemplate, seeing that out of all question the most exquisite contemplation consists in the sequestratiõ of the soule from the communion of the body; for that contemplation is the more certen, the more it is sequestred from grosse circum-

circumstaces of matter, place and time; things which with their accidentarie attires are perceiued by the seses, do often deceiue. How often hath our sight and our hearing deceiued vs? thinking to see & heare one thing, which proued another. But the sciences as the Mathematicks, which extract the Essences out of bodyes, are neuer deceiued following their art; and much lesse the Metaphisicke, which cõtemplates the pure spirits, free from any contagion of matter. But if the reasonable soule, were nothing but the temperament of the body, it could not bee but among a millió of beasts which are in the world, some one should bee found which had the same mixture of the foure

the foure first humors which are in man, and by consequence, the same reasonable facultie: and if any reply that the chiefe difference is in the braine, I will answer, that the Anatomy doth not shew any difference of the braine of men and beasts.

The 2. Obiection.

If the soule liued out of the body, she should haue some actions without the body.

But this is not true.

Aristotle saith, that the soule in the body vnderstandeth nothing, but by her conuersation with the *Ideas*, which the imagination represents vnto her, whether that shee gets new know-

knowledge, or contemplates that which is gotten. But the *Ideas* perish with the body, and by consequence, the soule.

Answer. The excellent effects of the soule, suffice to conuince her presence and essence; as for the vnderstanding it is double, passiue and actiue; and these two faculties remaine still, although the figures which imagination hath furnished, bee vanished. So a man in the bottome of an obscure Caue hath not lost his faculty of seeing, although hee cannot plainely iudge of colours. But the soule, you will say, vnderstands not any thing beeing out of the body, seeing that within it she vnderstands not any thing without him. It

followes not. That great Workman, who after a manner incomprehensible to vs, hath vnited and ioyned the soule vnto the body, two such different natures, without any apparent meane to reconcile them: that great workeman, I say, is powerfull to furnish new meanes to her operations, when hee hath called it vnto him: and what? wee shall know when it shall be fit. In the meane time, if we will beleeue *Thomas Aquinas*, it shall be by the conuersion of the soule to things which are simply intelligible as the other spirituall substances doe.

1. quest. 86. art. 1.

Iesus Christ also hath vouchsafed to teach vs, that in heauen we shall be like vnto the Angels. Let vs not then

then trouble our ſelues heere no more, then for the childe comming into the world: In the mothers wombe it liued by the nauell: this meanes is cut off by his birth; but nature hath prouided him a mouth, another paſſage in another life. It is euen ſo of the ſoule; it is nourifhed in this corruptible life, by a carnall meanes, and in the heauenly by another, which is ſpirituall. But you will reply, that the ſoule is to returne into the body; and not the infant into the wombe. I anſwer, That it is ſufficient the ſimilitude explaining the thing, ſhewes it not to be impoſſible.

Moreouer, it is not likely that in the Reſurrection, the body which ſhall bee ſpiritu-

all, ſhould furniſh the ſame meanes for the actions of the ſoule, as it doth in this life; but this buſineſſe is too intricate.

Let vs put in practiſe what S. *Auguſtine* propounds vnto vs; Let not the ſoule, ſaith he, labour to fore-know it ſelfe abſent, but to know it ſelfe well being preſent, and how much ſhee differs from other things. Alſo, ſhee hath not taken her forme from Chriſt, but her ſaluation; and therefore the Sonne of God deſcended, and tooke vpon him mans ſoule, not to the end the ſoule ſhould know it ſelfe in Chriſt, but that ſhee ſhould know Chriſt within her ſelfe; for by the ignorance of her ſelfe, her ſaluation is not onely in danger, but by the

the ignorance of the eternall word, as *Tertullian* doth learnedly teach, *lib. de Car. Christ.*

The third Obiection.

If the soule of man were immortall, it should also be immateriall.

But she is materiall.

IF the soule bee materiall, she is dissoluble into her first matter, with all other sublunary things: but she is materiall if shee proceedes from the Fathers seede, as *Tertullian*, *Origen*, and other ancient & moderne Diuines thinke, and maintaine it by their written bookes. And in truth how can it bee said, that the infant is the sonne of his father, if hee hold no-

thing from him but his baſeſt part, the body, not his form, not his ſoule: how could the holy Ghoſt ſay, that all the ſoules which came out of *Iacobs* thigh, were 66? How can originall ſinne flow from the father vpon the ſonne, which hath no ſeat but in the ſoule? And this made S. *Auguſtine* doubt in his fourth booke of the beginning of the ſoule, the which he did write being olde; to doubt, I ſay, of this beginning, not daring to deliuer his opinion: and ſome more hardy haue maintained that ſhe proceeded from the congreſſion of the two ſeedes of man and woman, as by the ſtriking of the iron againſt the ſtone fire comes forth.

Gen. 46.

Anſwer. The principall foundation of the immorta-

lity

lity of the ſoule is the word of God: ſo they which haue had more feeling of this word, haue better acknowledged it; as *Zoroaſtres*, *Mercurius Triſmegiſtes*, *Pithagoras*, and *Plato*, ſurnamed the Diuine for that effect: but *Ariſtotle*, *Gallen*, and others, who would meaſure all by humaine reaſon, haue wonderfully deceiued themſelues in matters which exceeded this meaſure, as in this Doctrine.

If then the Obiector will beleeue this witneſſe, of whom he cites a paſſage, the queſtion will be ſoone ended: the holy Scripture ſayth, that the Eternall breathed the ſpirit of life into the noſeſtrills of *Adam*, he being framed of the ſlime of the earth; the

which is not ſpoken of any other creature: In *Eccleſiaſtes* it is ſaid, that the ſpirit returnes to God that gaue it: *Ieſus* dying cryed out, Father into thy hands I commit my ſoule. Hee promiſeth to the beleeuing theefe, that he ſhal be that day with him in *Paradiſe*; finally, S. *Stephen* dying made this prayer, Lord *Ieſus* receiue my ſoule; with a thouſand other paſſages. As for that which he ſpeakes of the generatiõ of the ſoule, we firſt will oppoſe the authoritie of *Tertullian lib. de Anima c.* 13. You mothers, ſayeth he which are newly deliuered, anſwer, the queſtion is of the truth of your nature, if you feele in your fruite any other viuacitie from you but what your arteries do breath.

And

And for this cause the infant is sayd to be the true sonne of his father and mother, from whom the bodie with his Organes proceeded; to make which perfect God infused the spirit, so as this spirit is made for this bodie, and not the body for this spirit simply. Moreouer, the generation is not ended, nor consisteth in the production of the forme or of the matter onely, but of all that is composed: therfore he that composeth or that ioynes the matter with the forme, the flesh with the soule, he doth truly ingender man. But it is he that makes this coniunction, who disposeth so of matter and forme, as the soule followes infallibly, and it is that which makes man in

the generation, and man and woman are the begetters of the infant.

As for the paſſage of *Moſes*, who doth not ſee the intellectuall figure, who means one thing for another, the body for the ſoule by reaſon of their ſtrict vnion? Finally, that which made S. *Auguſtin* doubt of the generation of the ſoule, was, that hee could not comprehend how the ſin which dwells in the ſoule of the father, doth paſſe vnto the ſonne: But that is ſo plainely ſet downe by the Diuines at this day, as it is needleſſe to ſpeake of here, neither were it to the pourpoſe: It ſufficeth that the Pagans themſelues haue acknowledged that the ſoule came into man otherwiſe then from man,

man. *Aristotle* sayes plainly, that it is something from without vs: *Seneca*, The soule, sayth he, if thou lookest vnto her first beginning, is not made of that masse of heauy flesh, but is descended from the celestiall Spirit: *Epictetus* calls the soule a branch puld from the diuinitie: *Plutarque* in the *Platonicall* questions sayth, that the soule participating of the vnderstanding and reason, is not onely a worke of God, but a part of him, and not onely made by him, but of him; these are *Hyperbolicall Elogies*, but by them these personages haue made it knowne how reuerently they did esteeme of a reasonable Soule, hauing no thought that shee was materiall.

The

The 7. Argument taken from the effects of the Immortalitie of the soule.

Manifest effects doe manifestly shew their cause.

Consolation in the greatest heauines, hope in the most desperate euents, fortitude in the sharpest assaults, are effects in man proceeding from the immortalitie of the soule.

MAn floating vpon the sea of this world, at euery puffe of winde of aduersity would swound away and perish, if the consideration of the immortall being of his soule, as a most sure anchor, did not comfort & fortifie him they that haue strooke against the rocks of aduersity

can

can witneſſe it; and ſuch as haue not, muſt prepare themſelues for it; for proſperitie which ſeemeth to be married vnto them, wil croſſe them and ouerthrow them in the end, if they be not very wary: for that her greateſt happines is miſerably to ſupplant her fauorites; & therefore euery man ſhould in time make prouiſion of a ſtrong Antidote againſt fortune: And the true Antidote is a full perſwaſion of the immortalitie of the Soule. For happen what can happen, let the heauens riue, let the earth open, let the waues ouerflow the world; ſuch a man will continue conſtant & vndaunted. By this reſolution, *Crates*, *Diogenes*, *Socrates*, the *Curij*, *Fabricij*, *Decij* and others, deſired

Medijs tranquillus in vndis.

fired rather to leaue their riches, Scepters, fauors, the quiet rest of their bodies, yea their owne liues, then to abandon the least point of their dutie and honour. By this beleefe *Regulus* did ioyfully suffer the inhumane torments of the *Cathaginians* to maintaine the Maiestie of his Countrie.

Attilius stood vnstirr'd at death that grew,
And with a deathles spirit ouerflew
Foes highst inflictions: smiling in disdaine
At all the terrors in the Punique paine.

It is also the onely assurance which giues firme footing to the doctrine of *Christ*, and makes a Christian hope in the middest of despaire, which

which seemes howrely ready to swallow him vp, either in the outward gulfe of persecution, or in the inward gulfe of his flesh, of his senees, of his owne reason; which hee must renounce to reuerence this doctrine of the Crosse of *Christ*, which is a scandall vnto the *Iewes*, and follie vnto the *Gentiles*; which offends the most deuout, and is reiected by most learned of this world.

How shall hee hope (as some haue sayd) in things so farre from reason? what, shall a man ioy when hee is a captiue, and force his reason by the which he is a man, to giue glorie to God immortall? Whence can it flow but from the spring of his immortall soule? doubtlesse it was an admira-

mirable thing, that contrary to the *Edict* of *Nero* (whereby whosoeuer confest himselfe a Christian, without any farther search should be put to death, as an enemie to mankind :) men and women went by thousands to Christian Assemblies, and to death, not sadly but ioyfully.

But this exceeds all wonders, that all these miseries endured, haue no other foundation, but to beleeue in a man whom no man sees; to haue one for King who hath beene hanged on the crosse, and to haue him for the only and true God, whom they had seene to haue but the disfigured forme of an infamous seruant: to men of iudgement, and to such as the truly faithfull are, this would

would seeme impossible, if their immortall spirits did not attend after this life(nay rather,this miserable death) a most happie life, as after a sharpe Winter, a most sweet Spring.

Finally, the onely apprehension of the immortalitie of the soule, is it which giues force in the fiercest alarmes, and sharpest temptations: which made weake *Dauid* to triumph ouer strong *Goliath*; *Debora* and *Iudith*, of powerfull *Tyrants*: this made *Sceuola* a prisoner to amaze king *Porsenna*, & to raise his seege from before *Rome*; with many other examples both ancient and moderne: all which had no other reasō to moue them in their braue exploicts, but the glorious brething of their im-

immortall Soules.

The first Obiection.

From deluding opinions many times there follow strange and true effects.

Therefore the effects do not alwayes argue their cause to be true.

THE false Prophets of *Baal* did cut themselues; the *Anabaptists* at this day do strange acts; & many others deceiued with vaine fancies, which in them hold the place of certaine knowledge, act terrible things.

Answere: That false pastor, that very impostor, as counterfeit as lying, being directly opposite to the truth.

truth, cannot bee conceiued but by comparing with the truth, whereof he is the shadow and priuation. Euen so false religion presupposeth the true necessarily; for hauing held her place, shee makes terrible worke, as in the false Prophets aboue mentioned, in the *Anabaptists* and other *Heretickes*.

As then all religions haue for their first foundation the adoration of the Diuinity, although diuers and variable, which more or lesse follow the patterne which hath bene giuen vs by God in his holy word: so all the *Heroicke* deeds, all the worthy actions, though thrust on diuersly by diuers passions, yet haue they all the immortality of the soule for their first foundation,

on, without the which men like vnto beasts, would onely care for the belly, and not performe any worthy act; much lesse endure so many reproches and miseries in this world, as hath beene shewed, and as is dayly seene.

The second Obiection.

If the soule were immortall, it should be an euident Principle to euery man by his owne light, as that two & two make 4. that the whole is bigger then the part, that we must flie euill and do good &c. things which wee know without learning.

ANswere: I grant the consequence of the Maior; for that the soule

soule is immortal, it is cheere by her owne brightnesse, although she hath beene much darkened by sinne: This is knowne to all men, in all places, and at all times, which are the very conditions of the Principle.

And all that which they alledge, is but to defend this truth against the cunning & Sophistrie of the wicked spirit and of his supporters, labouring by cauillings to dazle the eye of the soule, that not seeing her immortality, she might be intrapt in the snares of Satan, and suffer shipwracke of her faith.

The third Obiection.

If the soule were an essence subsisting of her selfe, she should

be

be knowne of all. But no man could euer know it.

ALL men that enter into this question of the soule, cry out, O darkenesse, ô pitty! That which leades vs to the knowledge of things, is vnknowne vnto vs: that we haue a soule, sayth *Seneca*, by whose commandement wee are thrust on and called backe, all men confesse it; but what this soule, this Lady and Queene is, no man can decide, neither yet where shee abides. *Laertius*, or rather *Heraclitus* for him: Let vs passe ouer the soule (sayth hee) for no man can finde it, yea, if hee should imploy his whole life; so profound is the reason thereof. Do not vrge that

that the eye ſeeth euery thing but it ſelfe; for the eye ſeeth another eye, but one ſoule knoweth not another ſoule: yea, the eye ſeeth it ſelfe, not his image, but his proper ſubſtance, in the reflexion of his viſuall beames, by the meanes of the looking-glaſſe; as for the ſoule, al they that haue deliuered their opinions, haue ſeemed to doate. *Varro* hath ſayd, that it was an aire conceiued in the mouth, purified in the lights, made lukewarme in the heart, & diffuſedly ſpred ouer the whole body: *Zeno*, that it was a fire kindled in our bodies by the celeſtiall fire: *Empedocles*, and *Circias*, that it was nothing but the blood; *Hippocrates*, that it was a ſubtile ſpirit inſinuated through-

Lact. de opiſt. c. 17.

throughout the whole body: *Thales*, that it was a nature mouing of it selfe without rest: *Asclepiades*, a common exercise of the senses: *Hippoc.* that she goes alwayes on vntill death, 6. Epistle part 5. com. 5.

Finally, if it were euer, it is in this, That so many heads, so many opinions.

Answere: The soule flowing from the diuine essence, hath that common with God, that we see many negations of her, but few or no affirmations: but we know with *Aristotle*, that it is the perfection of a natural body which may haue life; that it is the beginning of nourishment, feeling, motion, and vnderstanding: And yet more then that, although wee cannot clime

climbe so high: the reason is, that the knowledge which the soule hath of things, is from the senses by meanes of the *Ideaes*; but the soule cannot bee perceiued by the senses: of her there are no *Ideas*, nor by consequence any knowledge. And as for this aire, this fire, these spirits, such as they are fashioned in the braine, they are but organes and vessells fit for the soule; seeing that wee see them wast and consume euery moment, without losse of life, the which notwithstanding cannot subsist without the ministery of the soule.

Finally, as for the different opinions of diuers men, they shew that they know not what it is; but withall they

demonstrate that they know there is a soule which they striue to know; but who is he that would study to know that which is not in nature, vnlesse he were mad?

The second Obiection.

If the soule were endowed with a speciall motion, she would expresse it by her body.
But she doth not expresse it.

IF the soule at the departure out of the body, had her flight towards heauen, she would giue some signe of it to the body, stirring it with some speciall motion. Simple Creatures mooue themselues in all sorts of motions, differing from plants, which without mouing from their

their place, doe but grow vp and ſpread abroad, for that their ſoules are diuers: and why ſhould not man, who hath a ſpeciall ſoule, haue a ſpeciall motion? As for that he bounds and skips, therein a goate or a cat hath more then hee; neither is that the reaſonable ſoule that doth it, but rather the vegetatiue, the mixture of the naturall fire which taiſeth him: wherfore as ſoone as a man breathes and exhales this fire, hee falls from his leape; but of any proper or particular motion of this flying ſoule, hee feeleth nothing.

Anſwere: *Seruius* vpon the 6. of *Virgil* will anſwer, That the ſoule in the body is like vnto a Lyon ſhut vp in a ſtreight cage, which notwith-

ſtanding loſeth nothing of his force, although he cannot ſhew it; but if he once eſcape, you ſhal ſee him as ſtrong as before, ſo as a man would thinke his force had bene abated in his priſon. Moreouer, ſome haue bene ſo actiue as they haue flowne; as at *Paris* in the yeare 1551. there was one vndertooke to flie from the Tower of *Neſle* vnto the *Louure*, the riuer being betwixt both, the King expecting him: and although hee could not get to the end of his enterpriſe, yet hee got vp into the aire after ſuch an admirable manner, as hee came to the mid-way. But the flying of the Creature doth not proue his eſſence immortall, for then birds ſhould be immortall. And

how

how then can the soules mount vp to heauen going out of the bodies? If thou doest beleeue the holy Scriptures, the Angells sent to serue them louingly which shall receiue the inheritance of saluation, will carry them as the Angell did poore *Lazarus*. *Hebr.* 1, 14. *Luke* 16, 22.

Hereunto that good Father *Macarius* had regard: There is a great Mistery, saith hee, accomplished in soules going out of the bodies; for if they bee guilty of sinne, troopes of diuells and bad angells flocking about them, seaze vpon those soules, as their slaues, and carry them away &c. But if they bee in good estate, the companies of good Angells carrying them to a better life, present *Hom.* 22, *of the estate of them that die.*

them vnto the Lord; yet wee will not deny but in the ſoule there is an intrinſecall vertue to climbe vp to heauen, with a ſwiftneſſe equall to her deſire: if that fire hath a ſecret force to mount vp to his proper place, being a dead Element, what then ſhall the ſoule ſeparated do, being ſo actiue, and ſo quicke, and whoſe proper Country is Heauen? And although that heauen, eſpecially that which is the manſion of happy ſoules, bee ſo many leagues diſtant, as Aſtrologers which haue ſought to take the height, haue found millions, & being much amazed haue mounted neere to two thouſand millions of leagues; yet we muſt not beleeue that the ſoule is long in paſſing this

this great distance; for that her motion, not being continued, but diuided like to that of spirits, departing out of the body she is presently in heauen, euen as in this corruptible bodie, in a moment shee sends the beames of her sight and thoughts vp to heauen. But wholy to stoppe the mouth of our aduersarie, we say that the true knowledge of the soule in her immortalitie, is no humaine inuention, but a diuine reuelation, as *Iustine Martyr* sayth; and that since shee is fallen from her first integritie, which fall hath so amazed & dulled her, as she knowes not truely what she hath beene, what she is, or where shee is, nor whither she shall goe, of whose sinne she is the subiect,

Dial. cont. Tryph.

as Iron is of ruſt; it hath wholie ſpoyled her, dulled her quickneſſe, and weakned her vigour; which is the cauſe that ſhe ſtumbles in the way of health, is blynde in the knowledge of the leaſt things & is interrupted in the courſe of her braueſt diſcourſes by a flye or any toye: To conclude, ſhee is ſo troubled, as ſhee dreames of a thouſand fancies, & in a manner miſtakes euery thing.

The fift Obiection.

To alledge the deſire of a morſell of fruit, for the onely reaſon of ſo great a miſerie, is to ſhew himſelfe ridiculous.

Moyſes *for all the miſeries of* Adam *and his deſcendants*

dants, produceth no other reasons.

DV. Bartas hath seene this Obiection, & hath written in these termes:

who shall direct my penne
to paint the Story
Of wretched mans forbidden bit-lost glory?
And,
Though Adams *doome in every*
Sermon common,
And founded on the error
of a woman,
Weare the vulgar; and bee
iudg'd a iest
Of the prophane, zeale-
scoffing Atheists?

Answer: The offence of the first man is not so small as it seemes to an eye troubled

with carnall sence.

But t'was a chaine where all the greatest sinnes, Were one in other, linked fast as twinnes.

Let vs examine them and condemne them; The 1. is Ingratitude, to haue receiued from God these soueraigne blessings, as wisdome, iustice, felicitie, the gouernement ouer all Creatures; and then to haue more honoured the Deuill then his benefactor.

Secondly, Pride; not to content himselfe with his honest condition, but to seeke to make himselfe equall to his Creator. Gen. 3. 22.

Thirdly, his Infidelitie, not to giue credit to the threatnings of God, Thou shalt die the death: and to beleeue Satã, mocking at the threats of

of God, and accusing him of enuie; You shall not dye, but God knowes that what day you shall eate thereof, your eyes shall be opened, and you shall be as Gods.

Fourthly, the contempt of God, wilfully disobeying, and touching the forbidden Tree.

Fiftly, his reuolt from God to his aduersarie, from whom hee hopes & attends his imaginary greatnesse: the which the Doctors of the Church weighing, they haue found that it was no small sinne, but the greatest in certaine cases that man could commit; for three reasons set downe by S. *Augustine*, and these are the contents,

Aug. lib. 4. de Ciu. Dei. c. 12. & 15.

1. Neuer man had that facillitie to keepe himselfe from

from sinne that *Adam* had; for hee had but one Commandement, and that most easie; hee had no concupiscence that induced him to euill; but he had diuine authoritie, & that grieuous threat to diuert him.

2. Man was most happy in the earthly Paradise; but we although we haue great blessings from our God, yet wee haue them partly in faith, as th'Incarnatiõ of Iesus Christ; partly in hope, as eternall life: which is the cause that not tasting them yet, wee feele many doubts crossing our minde. Besides, in the middest of Gods consolations, wee are stung with many afflictions, so as it is no wonder if many leauing the way of heauen, turne themselues

to

to the goods of this world. But *Adam* had receiued infinite blessings of God, with a perfect knowledge of him, and no vexation; and yet hee was an Apostata vnto God.

3. That sinne is greatest which brings most ruine vnto mankinde: but there is none committed since, that hath made a greater spoile; By it (sayth S. *Augustin* in the former place) the vniuersall Masse of humaine nature is condemned; for that hee which did first commit it, is punished with his posteritie, which was in his rheines. It followes then, that it is a most horrible sinne, and they that speake otherwise, haue neuer duly cõsidered thereon: or else they are verie bad disputers, concluding it a small fault

fault in breaking an easie commandement of a light thing, for it is that which giues most waight vnto the sinne, as hath beene already declared.

To the King of heauen, immortall, inuisible, to God onely wise, be honor and Glory, for euer and euer,

Amen.

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FINIS.

The Errata.

FOl. 227. l. 11. for death reade life. In M. fol. 254. verſes ſet in proſe. fol. 161. l. 7. for men reade wiſe men. fol. 398. l. 13. for Creatures reade Creator. fol. 306. l. penul. for daintie reade vanitie. fol. 313. l. 7. reade Maſſachres, *ead.* l. 16. for ſand reade ſand, fol. 330. l. 7. reade who hath learned, fol. 344. l. 17. r. alarmes, fol. 355. l. 7. reade Apologie. fol. 361. l. 6. reade thouſands of offenders. fol 372. l. 4. reade ſeazure. fol. 374. l. 12. reade for there. fol. 382. l. 7. reade ſcene. fol. 404. l. 14. for ioyfull reade pleaſant.